

5
FOVRE
SERMONS
PREACHED AT
THE COVRT VPON
seuerall occasions,

BY
THE LATE RE-
VEREND AND LEAR-
NED DIVINE, DOCTOR
SENHOVE, L. Bishop of
Carlile.



LONDON,
Printed for R. Dawlman, at the Signe of the
Bible neere the great Conduit in Fleet-
streete. 1627. 9. 2.

RECOVERED
COMMONS
AT
THE COURT OF
RECORDS

THE LATE
RE
AND
DOCTOR



Printed for A. B. ...
at the Sign of the ...
London



A iust defence of the late L.Bish.of Carliles
honour, sent to the iudicious Reader.

THose ancient Fathers, on whom came daily ^a the care of all the ^a 2. Cor. xi. 18. Churches, seeme no way better to perfect, no way so wel to perpetuate that vniuersall care, as by wakening mens consciences with their quills, ^b whose war- ^b Vid. T. Liv. chings saued the Capitoll, and ^c speaking with ^c 15. c. 47. their pennes vnto the whole Church; by causing ^c xnpvrlwv 289. Clem. their sanctified Labours, trauell, like so many holy Alex. l. i. Strom. pilgrims, to the liuing after their death, and in obe- ^c Euangelio ma- dience to our Sauours command, ^d Goe, euen thus ^c nu & scriptio- ne, c. c. l. Rai- vpon their very hands, ^d into all the world to preach ^d old. l. de Rom. eccles. idol. the Gospel; that so by a strange kinde of midwifrie, ^d Antipater cala- they may assist at the new birth of many thousand ^d mo vociferans Cxl. l. 29. c. 1. d Mark. 16. 15. soules they neuer knew, giue a spirituall deliue-
rance to many members of the Church they neuer saw, after their owne bodies are gone downe with hope into the chambers of the graue, & those tabernacles of flesh resolued into sacred dust; dust that lies expecting glory. Now that this religious intention of spreading himself into a Catholique good,

To the iudicious Reader.

and communicating the diffusive blessings of God, and great measures of his Grace vnto posteritie, liued in the late Lord Bishop of Carlile, Doctor *Senhouse* that was—I am vnto you an vnworthy witnesse, and yet a witnesse; who presume not to giue any other attribute to that neuer sufficiently honoured Name, all attributes that can fall from my dwarfie expression, falling beneath those transcendent parts, those vnparalleld gifts, those accumulated heapes of worth, which lodg'd in Doctor *Senhouse*; to whose ^d masculine and soule-begetting discourses, I had the happinesse of many yeeres accesses; and in his later times heard him often to my comfort professe, and I neuer heard him but to my comfort, that his Lectures on King *Dauids* first and second Psalmes, were by himselfe (for who else could doe it?) perfected for the presse; that so what was his Maiesties in the dutie of his originall seruice, ^f those children of his soules best strength, might now, when it ceaseth to be with him after the manner of men, inherit the fauour of kissing that great *Masters* sacred hand, and liuing in his Royall heart too, and in the hearts of other Christians. And therefore being casually enformed by a friend, that some Sermons of his Lordships, had more than seene the Presse, were ready to be preached againe to as many as would ^g buy the truth; ^h Saint *Cyprian* call'd not oftner for his learned strong-phras'd ⁱ *Tertullian*, than I enquired with diligence, for this my iudicious Christian *Gamaliel*; at whose reuerent feete I often sate, and learned to speake by silence; and now began to comfort that losse

d *Vir talamo
potens & viri-
lis eloquentie
Hieronymus.
Verul. hist. vit.
& mort. l. i.*

f *Jo. 1. 3. 13.
20. 21. 22. 23.
Clem. Alex.
l. i. Strom.
g Pro. 23. 13.
h *Cyprianus
quotidie Ter-
tullianum lege-
ret, notario
Paulo dicens,
da magistrum.
Hieron. cat.
vir. illust.
i *Tertullianus
homo doctissi-
mus—hereti-
corum errores
fortiter contri-
nit. Trith. l. de
script. eccle-
siast.***

To the iudicious Reader.

losse with this fresh hope, that as ^k S. *Chrysostome* ^k *Dixit chryso-*
 attained to an admired excellency of preaching, by ^{stomus se con-}
 hauing the great Doctor of the Gentiles, blessed ^{cionare nosse,}
Paul, alwayes in his hand; so I might improue that ^{quod D. Pau-}
 gift to a conscionable discharge of my duty, by ^{lum quotidie}
 laying the laborious workes of this ^{manu versaret.} ^{Keck. ecclef.}
^{rhet. l. 2. c. 3.} Master-Prea-
 cher, a Preacher that had ^l a royaltie of speech, ^{Saluianus to-}
 and commanded all mens attentions, euer before ^{tius orbis Chri-}
 mine eyes. But when I opened this booke with ^{stiani magister.}
 that reuerence which belonged vnto his name, and ^{Rittershuf. vit.}
 read with greedinesse a line, a lease, or two, and ^{Saluian.}
 more; I found the order of his worke so inuerted, ^{m βασιλεως Ἰσ-}
 the periods in some places so vnperfected, the ^{λῶν. Greg.}
 sense by those periods so disioynted, the Greeke ^{Nazianz. ep.}
 here and there where the sense was good, so negli- ¹⁴⁰
 gently, that I doe not say ignorantly, corrupted, ^{Romani voca-}
 and the entire frame so stript of those accessions ^{bant Proaresum}
 vpon the by, which would haue giuen much satis- ^{βασιλευόντα}
 faction to this learned age, the more learned, be- ^{λῶν. Cressol.}
 cause he once was in it; that whereas ^{theat. rhet.} ^{l. 1. c. 9.} ⁿ Saint *Basil* ⁿ *Basil. Mag.
 knew *Nazianzenes* Epistles, as men know the chil- ^{ep. 1.}
 dren of their friends, by their likenesse to their fa-
 thers; these seemed in many things so vnlike that
 Reuerend Father, whose name they beare, that at
 the first sight I hardly knew them to bee his. But
 when I viewed once, and againe ^{o εἰκόνες ὄντως}
^{τῶν ψυχῶν εἰσὶν} these images of ^{εἰ λόγος. Basil.}
 his soule, though in some places too much sha- ^{Mag. ep. 41.}
 dowed, in some places much defaced, in many pla-
 ces set to a false light; yet my memorie perswaded
 mine eyes, that they were copies drawne from his
 originals. And least, induced by the like reasons,
 you might suspect them to be some spurious sup-
 position,*

To the iudicious Reader.

posititious pieces christened with his Name, to giue them a fairer entertainment in the world and your good opinion ; I craued so much leaue from Authoritie, as to prefixe this Epistle, and to let you know they are indeed his ; but so his, as a man that's rob'd and wounded, & hath his tongue taken out, is himselfe : For first, they want that which could best speake them his, that which next the efficacious cooperating of Gods Spirit with his owne, was the soule of euery Sermon, the strong and powerfull elocution of his diuiner Tongue; and this they must for euer want. Next, they are wounded many wayes ; wounded grama- tically in the words, wounded logically in the methode, and wounded intellectually in the sense; wounds which might easily haue been cured by his owne prescripts. Lastly, they are rob'd of those many rich apparellings, with which they might haue been compleately furnisht too, out of his owne Wardrobe, and shall be supplied in the next Impression, and those wounds some way healed by him, who hauing, with much difficultie, obtai- ned his owne Originals of these foure Sermons, will study nothing more in them, than the glory of his mercifull God, the seruice of his Catho- lique Church, the honour of his Reuerend friend, and the satisfaction of his iudicious Reader.

Thomas Blechynden.



Revel. 2. vers. 10. the last words.

And I will give thee a Crowne of life.

OF all other things a gift
the sweetest, of all gifts
a Crowne the greatest, of
all Crownes the Crown
of life the dearest: So as
this Text comming thus
with a Gift, and that gift a Crowne, and
that Crowne a Crowne of life, without
any curiosities of forme, the verie bare
materials heere, may well now make it
welcome, yea thrice welcome, as pregnant
here with so many choise particulars, of
Gift, of Crowne, of Life: *And I will give
thee a Crowne of life.*

To make it yet more welcome to you,
the Text (if you please) might be christ-
ned *Βασιλικὴ δῶρον*, and accordingly be redu-

B

ced

ced unto these three heads : 1. The royall excellencie of the gift , *A Crowne of life.* 2. The singular supremacie of the giver, *I; I will give it.* 3. The requisite qualitie of the receiver, *Thee* : Thou that art faithfull unto death, to thee will I give the Crowne of life. But as beside the loaden Waines, we see the single eares of corne to be also gleaned; and in broken meat, the verie fragments are also to be gathered up, that nothing be lost: as in pure gold the very fy- lings off are weighed, and in a chaine every little linke , everie particular pearle is precious ; So everie the least word herein, being dogmatically full , as *Basil* elsewhere speakes , so loaden here with spirituall graine, and food, and treasure, that (as *Austin* sayes of the 87. Psalm, Paucitie in words, and ponderosity in sentences) everie word herein hath it weight in the balance of the Sanctuary , and so , so manie words so manie worthie considerations, like those sheepe in the Canticles, none being barren amongst them. Wee'l fancie now no other order of the words, but on- ly follow on the words in this their owne order; and first of the first here, *And: And I will*

will give thee a Crowne of life.

And. As St. Bartholmew is by Dionysius quoted to have said of Divinity, *ἡ πᾶν καὶ ἡ ἐλάττω*, & *magnam esse & minimam*, that it was both great & little; so this same And here, though little in the sentence, yet great in sense: me thinkes, like that *πιδάλιον* in St. James, the Helme, which though it bee small, yet turneth about the whole ship: as a droppe, a pearle indeede, and yet a chaine of pearle too, connecting here together mans duety, *Be faithfull*, and Gods bounty, *I will give thee*. As if on these two, *officium & beneficium*, hung all the Law and the Prophets, as Gregory spake elegantly of Christ, *μεσέωσας*, that he ioyned heaven and earth together as with a bridge; this And here being a coniunction of both, standing here like *Jacobs* ladder upon the earth, *Be ye faithfull*; and the toppe of it reaching up to heaven, *The Crowne of life*. Or as hee wittily called the circle of the Moone *Isthmus*, an Iland twixt eternity and generation: this little And here, like a little Iland, on the one hand bordering upon the Church militant, on the other upon the Church triumphant, conioyning

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here to mans Christian practice of being
faithfull, Christs gracious And of pro-
mise,

And I will give thee a Crowne of life.

That as vaine is their presumption, who
putting asunder these whom God hath
thus ioyned together, thus handfast, as I
may speake; as if this here were an entire
proposition, and not in composition: that
which here is true in compounded sense,
they catch hold of in sense divided; and
so as when Severian once said to Serapion,
If Serapion dye a Christian, Christ was not
made man; Serapion thereupon accused
him for saying absolutely, Christ was not
made man. That which here is propoun-
ded conditionally, they presume vpon ab-
solutely, and so make reckoning to goe up
to heaven in some whirl-wind; or as pas-
sengers at Sea, bee brought to the haven e-
ven sleeping; to winne heaven without
working, to be crown'd without striving,
laying claime to this obligation, without
looking ever to its condition; not so well
advised as the tempting Lawyer, Master,
What shall I doe to inherite eternall life? But
as the Lillies clothed without spinning, &c
the

the fowles fed without sowing, they will be saved without doing, crowned without caring; as if this *And* here like *Dagons* hand, might bee cut off upon the threshold, omitted in the entrance: so desperate is their deiection, who murmur as in *Malachy*, *It is in vaine to serve God, and what profit is it that wee have kept his Commandements?* Why yes, as *Paul* spake in another case, much every way: Ye shall not serve God for nought; not a cup of cold water given shall lose his reward: God is not unfaithfull; that your workes of faith and labour, of love and patience, of hope should bee frustrate. Then bee not weary of well doing, seeing in due season ye shall reap if ye faint not, but be abounding alwaies in the worke of the Lord, forasmuch as you know, your labour is not in vaine in the Lord: As God said to *Cain*, *If thou doe well, shalt thou not bee accepted?* Doe well and have well, doe this and live, beleve and be saved, be religious and reigne, be faithfull and be crowned:

And I will give thee a Crowne of life.

A gracious covenant sure; but as when the Prophet told *Ahab* of victory, By

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whom, said hee, by whom is this to bee made good unto us? Why *deus ànd mazarin*, as they wont to say. As the Tragedians in their arduent issues, were feine to fetch a god out of the engine, and to present him *non in scena sed in sublimi*: and tis naturall, yee know, for men in misery and extremity to looke up, not to Court or Capitoll, but to Heaven and call God to witness; and familiar was it with the Ancients, and so with Christ to pray in mountaines and high places, as having their helpe from on high. And if I list insert the Friers narration of Miters like Bishops heads comming downe with haile and raine, how-ever the relation were ridiculous, his application were religious, *Non est potestas nisi à Deo: Non est cuiusvis*, This is not every mans, not any mans part to act; not Popes for all his keyes, or picklocks rather: but his that hath the keyes of *David*, opening and no man shutting; his, who is Prince of the Kings of the earth, by whom Kings reigne; I that am *Alpha* and *Omega*, the first and the last; I, I will give it: Emphatically, I, ay, and exclusively I too, I and I onely will give it. As those lilies

lies for Armes of the Christian King, and
 oyle for his Coronation, are voyced to
 have come downe from Heaven; and our
 Kings titles in spight of *Bartholdus*, runne
 graciously *Dei gratiâ*; and of all other
 Kings, good Kings, are by the very Hea-
 then *Homer*, stiled as; comming downe
 from *Iupiter*; everie good gift and everie
 perfect, having being from above, & com-
 ming downe from the Father of lights, as
S. James sayes. Christ, sayes *Ierome*, who as
 father of lights, cald his Disciples the light
 of the world, and is there cald Father of
 lights, sayes *Fulgentius*, and in *Esay* everla-
 sting Father, He, he it is shal give it. World-
 ly men (as *Luther* said well) *à tempore ha-*
bent quæ habent, nihil ab æternitate vultus
Dei, as their affections are set all on tem-
 poral things, so make they account to have
 all their turnes served; not from any light
 of Gods countenance, but countenance of
 the time: and so Time-servers as they are,
 as *Tertullian* of old taxed the Gentils, *majori*
formidine Cæsarem observatis quàm Iovem,
 that they were more observant of *Cæsar*
 than *Iupiter*; not *divisum imperium*, they doe
 not so much as divide with God, but are

Cæsar

Cesars by whole sale, in religion, in reverence, in sense, in soule; soule and bodie and all *Cesars*: and so say as hee of his Patron, *Ille mihi semper Deus*; or as shee in *Hosua*, ascribe all to lovers and friends, making flesh their arme; or as tis the Philosophers character, to expect all from themselves: they boast themselves, as in *Amos*, of getting by their owne strength, and with their owne arme, of cunning to carve for themselves, and to deale themselves a good game, to hammer out their own happinesse; like the Spider, climbing by thred of her own weaving, with Motto accordingly, *Mihi soli debeo*; in their audit standing only indebted to themselves, sacrificing to their owne nets, and burning incense to their owne yarne; Idolaters to all of secondary causes, and doe not say in their hearts, *It is the Lord*. Yea but this is the Lords doing: as *David* spake, Whom have wee in heaven but him? and none in the earth to bee desired with him. And what tenure so happy as this of a good Christian? which how-ever it enter *per virgam*, yet it holds *in capite*; holds of him who giveth more abundantly than other Lords

Lords take, That, as *Ecclesiastes* saies, unto the place from whence the rivers come, thither they returne again; unto him from whom this *Crowne* comes ought it alwaies to reflect againe; like the Doves, who at every graine they picke, looke upward, as giving thanks: And as *Tertullian* notes, that when wee pray, *Thy Kingdome come, Illi deputamus, quod ab illo expectamus*, wee expresse that of him, which wee expect from him; a Kingdome, a Crowne. For if, as *Bernard* said, *Totum me debeo pro me facto*, man owes God his whole selfe for creating him; what does he owe him then for this his crowning? If as *P. Martyr* wrote once to *Queene Elizabeth*, Kings be doubly bound to serve God; both as they are men, and as they are Kings: If the obligation so be doubled in regard of the livelihood of earthly kingdomes, how is it then multiplied in reference to this Crowne of life? Then what will yee render unto the Lord for all his benefits towards you, but take the cup of salvation, and call upon the Name of the Lord? In solemnities under the Law, they wont to take the cup & drinke, in token of thank-

giving; other cups (no doubt) will anon
bee stirring enough, even flagons of wine
in this day of our King, as *Hosea* spake; but
take ye the cup of thanksgiving unto him,
who giveth this Crowne of life,

And I will give thee a Crowne of life.

Yea but soft and faire, lest our gratitude
fore-run the gift; this may seeme to smell
of Court indeede, to give thanks for that
we yet have not: Is there any such haste of
performing thankfulnesse present, for that
benefit which is onely promised in the fu-
ture, *I will give thee*? Every promise that's
made is not kept *de facto*, ay, and *de jure*
too; *Licet plura polliceri, quam præstare pos-*
sis, is the Politiques rule: promise does not
ever beget performance; as *Livie* said of
Hanniball, that hee never stood to his pro-
mise, but when't was for his profit. *Polli-*
citis dives quilibet esse potest; even the poor-
est may promise; or if you will, it wants
not authority to say, Great men make pro-
mises, & mean men keep them: promises
being things which tye the multitude,
which great Ones, as lightly, as *Sampson*
did the withes, can knap asunder; Words
of good breeding, say they, promises in

com-

complement, as they call it, being no obligations. And as *Antigonus* was called *Dofon*, in the future, as being ever about to give, never giving: how many *Dofons* know we to feede their prisoners of promise with future promises, as *Ephraim* with winde? Alchymists, whose promises are gold; payment but drosse; putting off, as the trick is, either with improbable reversions, or promises of promises, or as their promises are most of them resembled to the Devills *omnia dabo*, the most of them imaginary and delusory; whilst their patients, like that man of many yeeres infirmity in the Gospell, fainting by the poole and none to put him in, lye languishing at hopes Hospitall; like a hungry man dreaming of meat, and when hee awaketh his soule is empty; like men in a swoone, cheered with some holy water, they revive onely to be-weary their eyes with further expectation, and to witnesse the fallibility of promise. As that, mee thinkes, he may passe for a wise man in his generation, who said, Were the world indebted to him for praise, he would quit it for the moyty, on condition it might bee

paid him aforehand; and ye say, A bird in the hand is worth two in the bush: *Nihil putant utile nisi quod manibus teneri potest*, as *Lactantius* spake; counting nothing profitable that is not present: *Blanda presentia*, as *Hilary* spake, τὸ παρὸν αἰς καλόν, as *Nyssen*, τὸ παρὸν αἰς ἀγαθόν, as *Philo*; Men set the garland all on things present, listning more to sense about things present, than to faith about things to come; so accustomed to the common fallacy of putting more into premises, than is commonly found in the conclusion: as that wee will hardly take even Gods word without a pawne; as he well exclaimed,

O cecos animos, Christo diffidimus omnes,

Cum tamen inveniat prædo vel ipse fidem.

How-ever it fare so in mens promises, of little trust farther than sight, their decrees upon new importunities cancelled, their determinations upon new resanctions inconstant, their promises upon new considerations ebbing into emptinesse, as easily changed as when a tune is changed upon an instrument of musique; changing oftner than *Laban* changed *Iacobs* wages; as *Tertullian* spake of the *Peacock*, all in

in changeable colours, as often chang'd as moved: Italians all, as *Aeneas Sylvius* said of Italy, *Novitate quadam nihil habet stabile*, so mutable, they have nothing stable, promise nor other. Besides, as hee well observed, wee can hardly without offence, put great Ones in mind of their promises; yet 'tis a boldnesse God likes well enough, to presse him with his promises; that hath God said it, and shall hee not doe it? hath he spoken it, and hath he not accomplishe it? Many devices, saies *Salomon*, are in a mans heart, but the counsell of the Lord shall stand: the things exhibited to us by God, as wealth, health, honour, may fade and faile; but the things thus promised us by him shall never faile. As *Ioshua* reason'd, Nothing hath failed of all the good things which the Lord your God promised you; nothing hath failed, neither shall faile. So this is no vaine word concerning you. As old *Sarah* laughed at hearing of childe-bearing, no doubt, the carnall infidelity of such as never tasted of any powers of the world to come, laugh now in their sleeves, to heare talk thus of Crowns to be given to silly men. But as *Paul* speaks,

we know whom we have beleev'd ; and future here if it be, so certaine it is, a man may lay his life on't, that hee who said it, will doe it, will give it :

And I will give thee a Crowne of life,

Will give thee. Why then if there be anie thing freer than gift, let the impudent Papist here stand up with his *debitum ut donum* : Eternall life (sayes their *Andradius*) not so much a gratuitie of liberalitie from God, as a due to good workes ; heaven being as due to good workes, as hell to ill, as fillily sayes *Andradius*, *Coster*, and the *Rhemists* : or if yet they want some, fetch they in *Bellarmines* tower, his *Babell* of merits, *Paradisum ex merito*, &c. sayes he, even Paradise being to be purchased by merit. *Opera bona mercatura regni caelestis* ; are his owne words ; as if by good workes a man might chaffer for heaven, and buy this Crowne : who as they dare trade and barter about sale of worldly kingdomes, so venture they to truck and traffick about sale of heavenly Crownes too, having coined a money of merit to buy it with. *Non solum ex merito Christi, sed etiam ex merito suo* ; so *Bellarmine*. As when musk is mingled

led with amber-grease, as *Gomezius* thinks, he subtilly compoundeth them: So farre from counting it thus a gift, as that *Vega*, a Clerke of theirs, durst insolently say, *Gratis non accipiam*; That this Crowne which cost the Martyrs so much, he would not take it off free gift, not bee beholding to God for bestowing it, not accept of it if it cost him nought. And so *Coster*, *Noluit Christus, &c.* that Christ would not have this Crowne given us *gratis*, *sed meritis nostris*: as hee in *Xenophon* said, *ἀδούρα μισθὸν ἡ δόξα*, they counting so this Crowne rather for a bootie than a gift. Yea but sayes *Hesychius*, *ὁ οὐρανὸς μισθὸς τῶν ἀγαθῶν*, Heaven is not so the wage of servants workes, but the bounty of their Masters gift; who is no Merchant, said *Philonius* well; *Donator non venditor*, as *Philo*: *Beneficia dedit non vendidit*, sayes *Bernard*, Gods good turnes they are given not sold, and this kingdom not *partum*, but *paratum*, a kingdome not purchased by us, but prepared for us, *Matth. 25*. And all that shall thus be crowned, *filii divini beneficii*, as *Austin* calls them, children of the divine kindnesse: by grace saved through faith, & that not of yourselves, it is the gift of God, as
Paul

Paul evidently speaketh. The worth of
 this Crowne being so infinitely above all
 price of humane performance, that saies
Anselmus, Si homo mille annis serviret, &c.
 Suppose a man should serve God zealous-
 ly a thousand yeeres here, yet should hee
 not thereby deservedly merit to bee one
 halfe day in heaven: And; *Etsi millies mori-*
amur, &c. saies *Chrysostome*, Though wee
 should dye a thousand deaths, and doe all
 vertuous exploits, all would be of no con-
 dignity to this Crowne: those being one-
 ly waies to the Kingdome, not causes of
 reigning; meanes by, but not causes why:
 though *secundum opera*, yet not *propter ope-*
ra; So *Gregory*: though *propter promissum*,
 yet not *propter commissum*; So *Anstin*: not
factum, but *pactum*. And if the excellency
 of *Iacob* was not worthy the least of Gods
 mercies shewed him, *Genes. 32.* well may
 the house of *Iacob* now confesse, *Non dig-*
nitate nostrâ, sed dignitate tuâ. And not to
 dwell longer in the plaine, take the adver-
 saries that cold comfort from *Austin* for
 conclusion; Never shall they come in the
 heavenly Ierusalem, who doe not from
 their hearts professe, that the comming
 thi-

thither is not *proprij operis*, but *Domini mun-*
neris; not by their owne behaviour, but
 Gods favour: *Non meritis operantis*, but *mi-*
seratione donantis, Not by the merits of the
 worker, but by the mercy of the giver,
 crowning his owne gift, not our workes;
 saving us, not out of merit, but with mer-
 cy and compassions, as *David* speaketh.
 That whatsoever base spirits of delusion,
 creeping into houses, and leading captive
 silly women, whisper unto others; say ye
 of this Crowne, as *Rahel* did of children,
 Give mee it, or else I die: Without this
 Crowne bee given us, wee are but dead
 men; that, as spake the woman *Iohn 4*. Sir,
 give mee this water, Lord, give us this
 Crowne of life.

In spite of insolency and error both,
 give it then hee will; but to whom trow
 ye? The covenant here runnes not with a
Noverint universi, to All, All; but *Omnibus*
Christi fidelibus, To thee, thou faithfull
 soule, to thee will I give it: not *τῷ πρῶτῳ*, as
Aristotle well handles giving, not hand o-
 ver head, at random, at all adventures; like
 those men, who, as hee spake, *projiciunt*

magis quam dant, rather throw away than give; and, *Perdere sciunt, donare nesciunt*, They know how to lose, but not how to give; as he said of *Alexander*, that hee would have given away Cyprus for a song, Phoenicia for a verse; like *Herods* halfe kingdome: nay that head which was worth more than his whole kingdome, given away for a gig, a daunce; and so their gifts, so ill placed, procure more hatred than love. And as the Iewes wittily use to say, looke what is so given, tis written in the Harts horne, so mew'd, cast e-very yeere, as that ever and anon yee may goe seeke it; and so nothing that brands many men with more indiscretion, than the ill disposing of their gifts. God here gives not so, by chance but choice; and this Crowne of life the Lord hath promised to them that love him, saith *St. Iames*, them that love his appearing, saies *S. Paul*, to be given them for whom it is prepared, *Matth. 20.* Not as they spake of *Gedeons* brethren, Every one like the children of a King; Not every one, but some choise ones, heires of that kingdome, as *St. Iames* calls

calls them ; Heads destinated to the Diadem, as *Tertullian*. 'Tis true, God makes his Sunne to rise on the evill too, and sendeth raine on the uniuert also, so that by these outward things, who knoweth whether hee bee worthy love or hatred? But as *Abraham*, though hee gave gifts to the sons of his concubines, *Gen. 25*. yet all his goods (reads one translation, all he had read we now) the heritage gave he to his *Isaac*, in whom the covenant was established, the sonne of promise; So if God often, even unto those bastard children gives secular things, common gifts; yet the Inheritance, this Crowne gives hee onely to them, who after the manner of *Isaac* are children of promise, as *Paul* speaks: to you his *Isaacs*, his Laughters, in whom he takes pleasure. Wee fooles (say they in the list of *Wisdom*) wee fooles thought his life madnesse, and his end without honour; but how is he counted among the children of God, and his portion among the Saints? Thou that not onely (as *Ecclesiasticus* said) being iust, art one better than a thousand others; not onely as the people said of *David*, worth

ten thousands of us; but as *Philo* spake,
 ἰσότης ὅλης ἔθνης, equivalent not onely to a
 number, but a whole nation of us. Thou
 not only a Professor, but a Protector of re-
 ligion; Thou not onely faithfull, but a De-
 fender of the Faith; Thou that art valiant
 for the truth, as was written upon the
 sword of *Charles the Great*, *Decem praecep-*
torum custos Carolus, *Charles* keeper of the
 ten Commandements: Thou man of his
 desires, to thee will hee give this Crowne
 of life.

Give thee? What? some great gift sure;
 for though the hide-bound world neither
 does, nor can give things without her
 owne circle, & so pent within the spheare
 of her owne scant activity, is faine to give
 here a crab, and there a crum, and when
 shee drops a pearle, a golden apple, or so,
 that's precious: Consider but well the
 hard opening of the shell, weigh all cir-
 cumstances, and they will be found but as
 the Physicians drugges, which they call
dosis. gifts, and yet we pay deare for them.
 Well, if they be penni-worths, sure they
 are not gifts; yet this giver *Habet quod det*,

Et dat nemo largius: as the Scripture speaks
 of *Araunah*, as a King gave hee unto the
 King; this gives like a King, not under a
 Crowne, gives here to a King, a Crowne:
Βασιλικὸν δίδειν indeed. Not that every crowne
 is straight-way commendable; there be-
 ing voluptuous crownes of Roses, as in
 Wisedome; a crowne of pride, to which
 a woe belongeth, *Esay 28*. So Dragons &
 Beasts crownes in the *Revelation*; and so
Corona vitiosa, ruinosā, and the rest, as the
 Poets Crownes of Laurell and Ivie,
 Crownes little better than the weeds
 which wrapt about *Jonahs* head, trash of
 no value. Yea Crownes not onely so by
 resemblance, but reall; and of that rank,
 than which this world below hath no-
 thing higher; yet such as that some, even
 the owners, who might bee bold with
 their owne, themselves have said, They
 that knew but the troubles of their cares,
 would not stoope to take up their
 Crownes: as *Canutus* set his Crowne up-
 on the Crucifix, Crownes having their
 crosses, thistles in their armes, and thorns
 in their sides; even Christs royall title (note
 D 3 some)

some) having beene set upon the Crosse,
 as much as to say, Kings have their cros-
 ses, yea & losses too; & if Popes, worst Co-
 mers to Kings, may prevaile, their hard
 deaths too, that being a principle of their
 detestable doctrine, *Crueltie to Crownes.*
 Yea but as Iesus said, that his Kingdome
 was not of this world, this is none of
 these Crownes, but a Crowne where
 death hath no claime, *A Crowne of life.*
 As hee that bearing three crownes, added
 well the word, *Quarta perennis erit*, that the
 fourth would be for ever; what ever be-
 come eyther of those criminall, or coun-
 terfeit, or kingly crownes, *Quarta perennis*,
 this Crowne will last for ever, *A Crowne*, or
 as the other Translation not amisse, *The*
Crowne of life. Whither at last being now
 come, as Nyssen once, being to speake of
 those words, *Our Father which art in heaven,*
wishte him selfe wings, wherewith to
 mount and flye a pitch proportionable to
 the height of the matter in hand; how
 could I wish now some winged speech, to
 soare according to the sublimitie of the
 matter? And yet even then too, as *Chryso-*
stome

Stome spake, Sermo non valet exprimere, experimen-
to opus est, Speech would not reach
 that excellency of it, which cannot be ex-
 pressed but by experience; fitter to be be-
 leaved, than possible to be discoursed, sayes
Prosper: So exceeding an eternall weight
 of glory, as neyther Rhetorician can di-
 scourse, nor Geometrician measure, nor A-
 rithmetician number. The beautie of *Ab-*
solon, to it but deformitie; the strength of
Sampson, to it but infirmitie; the age of *Me-*
thusalem, to it but mortalitie: All the mirth
 here, to that but pensivenesse; all pleasure
 here, to that but heavinesse; all sweetnesse
 here, to that but bitternesse: The verie
 Crown of reioycing, *the Crowne of life*. All
 the splendors here, and they are many: not
 as that cluster which the spies brought, but
 only as huskes as it were of those grapes of
 Canaan: as *Ioseph* cast chaffe downe the ri-
 ver, to let the Nations know of their abun-
 dance of graine; onely as chaffe to that a-
 bundant harvest growing in the land of
 promise, *the Crowne of life*. Then not to
 trespasse further upon your patience, I only
 tender unto your consideration this your
 owne

owne Day, as some short comment upon
 this lasting Crown : That as it hath ever
 beene the guise of godly men, from the be-
 holding of worldly things to beget hea-
 venly thoughts ; to turne the sight of every
 solemnitie into a Schoole of Divinitie, and
 from things they see here downward, to
 make a prospect upward : As when *Ful-*
gentius saw the Nobility assembled at
 Rome, the sight of the glittering of that
 Court mounted his meditation to the
 thought of a higher Court, the heauenly
 Ierusalem. From the hearing of musique,
 hee is now with God, who is said to have
 entred upon the meditation of the holy
 harmony in heaven : And upon sight of
 soft clothing in Kings houses, mee thinks
 wee should be led to thinke of that white
 clothing in the Revelation, and robe of
 righteousness : And from your owne
 Crowning, thinke of this Crown of life,
 there will be much learned, especially that
 which is the principall drift of the Text
 here, to fortifie against tribulations and
 oppositions for Christs cause. As *David*
 tells of crowning with favour as with a
 shield,

shield; this very Crowne may serve you as a shield against all assaults, the assurance of this Crowne a Superseedeas against all feare. *Cum voles omnium rerum oblivisci, cogita Casarem*, could Seneca say, Would thou forget all other things, thinke then of *Cesar*; but as a Christian wouldst thou forget all worldly combrances, *Cogita Coronam*, thinke on this Crowne: and whatsoever the duresse bee, it will bee but light, if you ballance it with this weight of glory. *Exultans regno, insultans mundo*: Ascend but now into consideration of this Crowne, and from thence, as from some high mountaine, you will soone behold all these things here below, as little things, of little value, petty things, not worth your care, much lesse your feare. Whilest as the shepheard crown'd with flowres and herbes, fighting with the basiliske, could not be hurt by reason of the preservative in his garland; You shall tread upon the basilisk & the aspe, & they shall have no power to hurt you, if you make use of the preservatives in this Crowne: For, man, hast thou losse here? thou shalt have a gift there.

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Hast

Hast thou contempt here? thou shalt have a
Crowne there. Hast thou death here? thou
shalt have life there;

And I will give thee a Crowne of life.

Which Crowne of life, after your good
fight fought in this life, the Lord Iesus give
you for his mercies sake: To whom
with the Father and the holy
Ghost be ascribed,

&c.

Laus Deo.



GALAT. 4. 16.

*Am I therefore become your enemy,
because I tell you the truth?*



AN Argument unadvisedly chosen, (will some wise one at first hearing say) to undertake to treat of Truth, the telling wherof, your very Text aforehand tells you, procures enmity; as if wittingly you meant to run upon some rocke of distaste & displeasure. But as *Paul* spake, perswaded better things of you, according to the Preachers counsell, without observing those windes, come I now to sow, and without those cloudes to reape; and so I may prove true to the Text: shunne not though the Text prove true to me, for telling truth to undergoe enmity,

Am I therefore become your enemy? &c.

As if holy *Paul* according to the tenour of the context here, had zealously thus expostulated with that people: I have bestow'd labour upon you, as in the 11. vers. I have preached the Gospell unto you, as in the 13. vers. I have heretofore beene welcome unto you for my Ministeries sake, received of you as an Angell of God, in the 14. vers. Your very eies not more precious unto you, as in the 15. vers. And having given no cause (I wote of) why your good wills should now be alienated from mee, unlesse it bee for seeking to reclaime you from erroneous doctrines of weake and beggarly rudiments, and freely and truely putting you in minde of the things that belong to your salvation; if that be the cause, what an unworthy part is it to maligne him that hath beene so mindefull of you, to trouble him that hath beene so true to you, to repay truth with enmity, to render enmity for telling truth?

Am I therefore your enemy? &c.

From out which woufe of Scripture, *quæ respicit*, some expert workman would quickly draw many curious threds, like
to

to the Spouses lips in the Canticles, dropping as the hony combe, from every word distilling pearles of precious observation. As first from the person here maligned, *I Paul*, an Apostle, not of men, neither by man, but by Iesus Christ, and God the Father : *Apostolus per Antonomasiā*, I that laboured more abundantly than they all ; *Paul*, whom to have seene in the Pulpit, was one of *Austins* three wishes, *Constantissimus gratiae Prædicator*, as he stiles him : yet hee thus become to be held an enemy, inferres the accustomed lot of best deserving men, enmity. Next from the quarrell, here, *Therefore*, for telling truth to be hated, *irrationabiliter malignati*, as he spake, the unreasonable dealings of malignant men : as in the second of *Wisedome*, *He is not for our turne, hee checketh us for offending, professing to have the knowledge of God, &c.* Therefore let us lye in waite for the righteous : Therefore let us examine him with rebukes : Therefore. Then from the change here come to passe, of formerly such a friend, thus to become, & held an enemy. The giddy inconstancy of the people, what

a tickle tenure he holds by that hold of the multitude, *Neutrum modò, mas modò vulgus*: Hating here, whom heretofore they affected. As ere-while in the 14. of the *Acts*, prone to sacrifice to him, and by and by perswaded to stone him. But dismissing those Minims upon the by, and aiming onely at the maine truth here, to cleare that, chuse I hence now to present before you, onely these three essentially materiall meditations: The dignity of truth in it selfe: The indignity offred truth by others enmity: The enduring of that enmity by the tellers of truth: The high excellency of truth: The harsh entertainment of that excellency: The hearty enduring of that entertainment. For to naturalize these parts to the Text: As 'tis an increpation gainst their bad dealing with truth, so *de jure* it magnifies verity. As 'tis an interrogation, the keenest forme of assertion, so *de facto* it certifies their enmity. As 'tis an expostulation pregnant with firme resolution, so *de debito* it ratifies his constancy: *De jure* truth deserveth better; *de facto* it receiveth worse: *De debito*, for all that worse, we ought

ought not to abandon that better, within these lists limiting what now is intended to be uttered. The spies that can try the whole land by one cluster, measure whole *Hercules* by a foot, discern the whole web by the list, may save a labour, ease themselves and others by departing, as *Pilate* when hee had asked what is truth, went out: to the honest hearts remaining, remain these in order to be served in: A true valuation of truth in it selfe, & so what good entertainment it deserveth. The undervaluing of truth 'mongst men, and so what bad entertainment, enmity, it findeth. The due practice of the professors of truth, whom no such enmity discourageth from telling truth,

Am I therefore become your enemy? &c.

For the first then, the excellency of truth in it selfe, as we use to speake of the end, last in execution, first in intention; Truth here in the Text, though last in situation, yet first in sense and substance: accordingly as *Plato* againe and againe gives truth the leading, *πρῶτον μὲν αἰνέσειν*, &c. And hee, saies he, that will be happy in the end, ought to lay hold on truth in the beginning: The
be-

beginning of thy Word is truth, saies David.
 As 'tis said, Ἀρχὴ τοῦ λόγου ἀληθία, that of
 any work beginning, the forefront ought
 to be faire, like to that beautifull gate of the
 Temple. Enter wee first here upon the
 beautifull excellency of Truth, in *Thesi* for
 truth in generall, whether yee list conceive
 truth an adequation, a conformity of the
 thing and the understanding as some de-
 fine; or rather (for it is here a telling of
 truth) an adequation of speech to the
 thing: Truth being in the minde as in *sub-*
jecto cognitivo, in speech as in *signo represen-*
tativo, in the minde as knowing, in the
 mouth as manifesting, each way glorious
 things are spoken of Truth. Truth the
 meate of the minde, saies the Platonist, *A-*
nimi cibus: Truth the sustenance of the
 soule, sayes Lactantius, *Animæ pabulum*:
 Truth the spouse of the understanding, say
 others, *Sponsa intellectus*: Verity the virgi-
 nity of the soule, as falshood the adultery.
 As hee ignorantly, but luckily said, they
 were called Mechanick Arts, because the
 understanding *quodammodo in ijs mæchatur*,
 said he, because the understanding princi-
 pally created for spirituall apprehensions,
 in

in those arts, leaving Truth, the Spouse of the understanding, adulterates, pollutes it selfe with corporall employments : not only Mechanicall Arts are such digressions besides truth; but even the most liberall sciences & knowledges in the world, are but as pages, torch-bearers to truth, *quæ etsi non ducunt, conducunt*; the scope and conclusion of all true knowledge being Truth; & the inquisition after that conclusion, keeping the candle burning, & the eies waking. And this is the unvaluable advantage, how-ever shallow men sleight it, which a Philosopher, a Student, a man conversing with his understanding, hath above other empty men of the world, that whilst those sensualists fondly stand courting other vaine beauties, some of them it may be naturall, many of them artificiall, most of them naught : the Intellectualist the whilst hath frequent and familiar addresses, approaches, acquaintance with beautifull Truth. So that of Truth we may say as did the Queene of Sheba of Salomon, *Happy are thy men, happy are thy servants that stand continually before thee, and beare thy wisdom,*

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learne

learned by Truth. But in *Hypothesis*, for this particular truth here about ceremonies, wrigled it againe among the Galatians, and whereunto they needes againe would bee in bondage, a carriage concentricque with relapses at this day into Papisticall superstitions, said *Gualter* of his time then, to bring it no neerer. Verily as *Mirandula* spake, *Veritatem Philosophia querit, Theologia invenit, Religio possidet*, that Truth was a thing which Philosophy sought, Divinity found, Religion possessed. Other truths there be, as Philosophicall truths, which may so be glittering, but they are these divine Truths that are the glorious. Truths there bee not worth the wetting of a mans finger for, much lesse the shedding of his bloud for them, as sundry rules in sciences, and curious arts, and mathematicall principles : Truth, the toughest maintaining whereof will never make a true Martyr, though ordinarily shall yee finde more obstinacy in maintaining those petty truths, than constancy in upholding weightier truths; and here and there some *Heliodor*, yeelding rather

ther to be cast out of his Bishoprick, than to call in his bookes, though but *Æthiopicks*, having not so much as colour of truth. And other sorts of truth there bee published, yet ought not to bee practised, *veritates audiendæ, non imitandæ*, as hee speakes; as politick Theorems, he that will speedily thrive in such and such places, he must lye, flatter, dissemble, and do worse: truths which it may be some good man will trust, but never try; and such like other truths, whereof a man may safely be ignorant, but not safely practisant; that as Christ bid the Minstrels, *Get you hence*, hence with such truths: As *Samuel* said of *Ishai's* seven sonnes, The Lord hath chosen none of these truthes; no, but as he defines Theologicall truth to be the truth necessarie in the voyage to salvation, divine truth, saving truth, truth respectively to Religion; yea this is that truth of Christians, incomparably fairer than *Helen* of the Grecians, as *Austin* spake, whilst as God himselfe is truth and everie man a liar, so are all those other but as trash to his truth, who (as one heroically spoke) if hee were

to be corporeal, would sure have Light for his bodie, and Truth for his soule; and so as he is, hath he Truth as his Visier going before his face, as in the Psalmist. And whereas of other divine attributes, some are especially ascribed to the Father, as omnipotencie; some to the Sonne, as wisdom; some to the holy Ghost, as goodness: Truth by the holy Spirit is peculiarly attributed to them all, *Lord God of Truth, Iesus that Truth, the Spirit of Truth.* Christ saith the cause of his comming, his errand into the world, was to beare witness unto the truth; & the Spirit of truth, not onely so *essentialiter*, but *doctrinaliter*, leading into all truth; his wayes truth, his workes truth, his word truth, all truth: who as fountaine of truth himselfe, favoureth also truth in others too, giving his *placet* to them that studie truth, *Qui student veritati, placent ei*: The Lords eyes are upon the truth, sayes Ieremy; no tune more pleasing to God than truth. Then come on ye that say, *Who will shew us any good? Cui bono?* what good shall we get by this your painted pearle of truth, this treasure in a trauance,

traunce, for all your letter of commendations of Truth, *Quid mihi prodest cognoscere Veritatem*, as in *Austin*? Good? Why say what is the good you would have? Is it liberty? *O bona libertas*; why know the Truth, and the Truth shall make you free, *John 8.* the Truth there not onely *Veritas Christus*, but *Veritas Christi*; a Truth truly to be tearmed *liberalis*, not onely as liberall sciences, because they are worthy *homine libero*, but this also *hominem liberat*; for where the Spirit of the Lord is, there is liberty; and this is our liberty, that wee are subiect to that Verity, as *Austin* speaketh. Or is it safety you seeke? The world's wrong, the surest safety is not in subtilty; no, Truth is the Kings Guard, *βυλακη*, sayes *Salomon*, Truth that which helps to keep and preserve the King, *Prov. 20.* yea his Truth shall be your shield and buckler, as *David* speaketh. Is it comfort upon all occurrences you care for? Why, it was *Hezekiah's* cordiall lying sicke, that he had walked before God in Truth; Truth there not opposite onely *falso* but *fucato*; when hypocrisie, pollicie, fraud, falshood, errour

can minister no comfortable ingredient, in extremity, then faire fall Truth. Beyond the comforts here, is it heaven hereafter you would have hold of? Why, remember who it is shall dwell in Gods Tabernacle, rest in his holy Mountaine, hee that speaketh the Truth in his heart: yea the blessed life it selfe is nothing else but *gaudium de Veritate*, saies *Austin*, a reioycing over Truth: liberty, safety, comfort, heaven, if all things bee worth any thing, Truth is worth them all: Truth 'tis *καλόν*, as in *Plato*, faire; nor painter, nor statuary that can expresse like beauty to Truths, said *Philemon*: Truth 'tis *ισχυρόν*, as in *Esdras*, strong; strong above wine, women, king, stronger than all: Truth 'tis *μονιμόν*, as *Clinias*, lasting; Truth abideth, & is strong for ever, said *Zerobabel*, the lip of Truth shall be established for ever, said *Salomon*. That hence may even Nobles attend, how the Romane Pretor wont alwaies to weare upon his breast the image of Truth, as if the truest ensigne of Nobility were Truth. Hence may even Senators attend, how the Egyptian Iudges wore alwaies in a chaine about their neck,

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the picture of Truth; and 'twas *Iethro's* counsell to *Moses*, for Iudges over the people, to choose *viros veraces*, men of Truth, *in quibus sit veritas*; nor could the high Priest give sentence without the blest-plate of iudgement on, wherein they put *Veritatem*, as if Truth were the very forme of iudgement, what ever the matter bee. Hence may even the valiant attend, how in that whole armour of God, *Ephes. 6*. Truth is there put the first peece of the Pannoply, as if the principall obiect of valour were Truth, and that the prime care to have the loines girt about with Truth. O then, according to that excellent commendation *Quintilian* gives *Vespasian*, *patientissimus veri*, that he was most enduring, most suffering of Truth: Suffer yee now the word of exhortation unto Truth, ye shall have it tendred now in no meaner termes than *Solomons*, *Buy the Truth* ('tis no Symonie) and sell it not; buy it of God by prayer, buy it of Bookes by reading, buy it of Orthodoxe men by hearing, buy it over & over, ye cannot over-buy it, *Non Priamus tanti*, &c. Truth being as wisdome, to be
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preferred before scepters and thrones, to be loved above health and beauty, precious stones not to bee compared unto it, gold but as gravell in respect of it, and silver to be counted but as clay before it, and hee to bee reckoned a wise Merchant that selleth all that he hath to buy it. I dare use *Salomons* phrase, *ἀντάλλαγμα ἐν χερεί*, the price is now in your hand, buy it: Sell it not neither for love, nor mony, nor policie, nor for no worldly payments, much lesse for promises: they sell the Truth (said *Lavater* well) who for worldly respects live in such places where there is no publick profession of the Truth. As *Esau* sold his birth-right for a messe of pottage; and saies *Salomon*, *Pro buccellâ panis deserit veritatem*, for handfulls of barley and peeces of bread, for secular considerations they sell the Truth; and by their leave, so doe they too, who living in places where the Truth is publicly professed, do *Judas*-like yet stand ready pressed for pence, as much as in them lies to betray the Truth, or out of politique ends, to sell the Truth, selling under the marke of the Beast, as in the Re-

ve-

velation; and for all their wisdom in their generation, selling, as unthrifts doe their lands, that which they never knew the worth of, Truth: and as the Satyrift spake, *Vende animam lucro*, selling their soules too in the bargaine and sale of truth. Having sold his Bible, which onely hee had then left: Now (saied Serapion) *have I sold that which taught me to sell all*; and hee that sells truth, sells that which teacheth to sell all to buy it; and if a man could sell truth for all the gold of *India*, what would it profit to winne the world and lose the truth? Sell it not, nay, but be ye established in the present truth, as St. *Peter* spake. And againe I say, be ye established in the present truth; it is the present truth, and 'twas the primitive Truth, when Purgatory was yet unkindled, and Indulgences yet unhatched, when Masse was yet unmoulded, and Transubstantiation yet unbaked, when Merits were yet unminted, and Sinnes veniall uninvented; when Laycks of the cup were yet uncousened, and Ecclesiastiques unexempted: when Popes transcendent power was uncreated, and deposing of
G Kings

Kings yet undreamed of, before this *Lerna* lake of errors yet was congregated, before ever these fancies of Rome were rock'd in their cradles, was the present truth: And be yee established in it, not tottering and wavering to and fro, *κλυδωνιζόμενοι*, as they that are carried about with everie wind of doctrine, but *ἐστηνυμένοι*, speaks *S. Peter* there, firmly settled, established in the present truth: Truth being, as God spake of his commandement, not in heaven, that thou shouldst say, Who shall goe up for us to heaven, and bring it us, and cause us to heare it? Neither is it beyond the sea, that thou shouldst say, Who shall goe over the sea for us, and bring it us, and cause us to heare it, that we may doe it? No, but the truth is very neere us: As *Salomon* of the Turtle, so of truth; The voice of truth is heard in our land. Set that truth as a scale upon your heart, and as a signet upon your arme, binde it for a signe upon your hand, and let it bee as frontlets betweene your eies; be as tender over truth as the apple of your eie; sooner let the Sunne wander from his course, than ye from truth. In our
 Letany;

Letany we pray the Magistrates may have grace given them to maintaine truth. It was Christs praier for his, *Ioh. 17.* Sanctifie them with thy truth: and the God of truth confirme and keepe you in his so excellent truth; Truths excellency. So have you the first part.

And can it then be, a thing so highly excellent as truth, should finde so harsh entertainment as enmitie? Can so bright beames beget so blacke cloudes? Yes, as *Salomon* tels of the price to get wisedome in the hand of a foole that hath no heart to it; for all that true price of Truth, come we now to view how fooles misprise it, entertayning it with enmitie, *Enemy for telling truth*, That's now the second part. *Ergo inimicus*; an *Ergo* so incongruous, so insequent, as may well drive the hearer with *Austin* into admiration and amazement, why men indued with understanding, should be so sollicitously studious about courses of stars, flowings of sea, and more frothy things, and yet the whilst so retchlesse of Truth, neerlier concerning them, and make him likewise passionately

ly expostulate as *Austin*, Shall other vaine men vaunt themselves happie in imbrace-ment of other beauties, and Christians flight the imbracing of beautifull Truth? Shall they boast a happinesse in fitting downe to eate and drinke, and we not apprehend a blessednesse, in being fed and feasted with truth? Shall they *cœnare fabulis*, and wee not *veritate*? Shall they crake of beds of roses and sweet odours, and Christians take no pleasure in the fragrant inspiration of truth? Shall they tripudiate in musique, and Christians not triumph in the melody of truth? Shall they delight in the light of the Sunne, and wee not delight in the light of Truth? Shall so many love lightnesse, and any set so light by lovely truth, as thus to entertaine it with enmity? *Ergo inimicus*; A strange *Ergo*, yet not more strange than true, truth being so frequently haunted with hatred, as *Calvin* wrote to the Christian King, *Evangelij genius*, as opposition, the bad genius, as it were waiting upon the Gospell; so enmity a familiar as it were, every where dogging truth. The saying, *Veritas odium parit*, not more

more familiar than the thing, though not a generall truth as in the Poet; and yet *Latantius* thinks he spake it, *quasi divino spiritu instinctus*; not so true of all, saies *Ierome*, yet too too true of too too many. Whilst as the beautifull Nymphes are said to have brought forth the ill favoured Fawnes and Satyrs; so truth bringing forth hatred, or rather enmity; like the Dragon in the *Revelation*, standing before the woman travelling, ready to devour what shee should bring forth. As in *Genesis*, *The Lord said*, is by & by encountred with *The Serpent said*, so is telling truth encountred thus with enmity. When *Elijah* told *Abab* truth, *Hast thou found mee, O mine enemy?* said hee; the like was *Micaiah's* case with *Abab*, the man of Gods case with *Ieroboam*, *Iohn Baptists* with *Herod*, *St. Stevens* with the Iewes; so persecuted they the Prophets, thus entertained they truth with enmitie: And as *Ecclesiastes* spake, *τὸ γὰρ νῦν, τὸ γὰρ ποτὲ*, That which hath been, is that which shall bee; it hath beene so, and 'twill be so, be it never so unreasonable that it should bee so: there is demonstrative reason upon reason,

why it will bee so : There being three things (saies *Aristotle*) *ποινικὴ ἔχθρας*, three things that breed enmity, *ὀργή, ἐμπειροσύνη, διαβολή*, *ira, incommodatio, criminatio*, displeasure, disprofit, discredit; why in all these, truth being not for most mens turne, corrupt nature makes them thus turne enemies to the tellers of truth. First, *Ira*: as they write of some creatures to have the gall in the eare, *fel in aure*, the hearing of truth galls them; as *Peter* told *Simon Magus*, Thou art in the gall of bitternesse: telling of truth puts them into the gall of bitternesse, angers them, nettles them. And as ulcerous men use to shrink at the lightest touch, yea sometimes shreeke even at the very suspicion, the imagination of touching; truth told touching, or seeming but to touch their sores, makes them take on like waspes, like the mad man, prickt to cure his sore, they flye upon the Chirurgeon: *Tange montes & fumigabunt*; the least touch of truth makes them fume and fret like the vapours of the thunder-bolt, which never linne working till they have vented themselves with terror; they never leave
brauling

brauling till they have exhaled their anger, vented their enmitie: Because truth telling wil not let them wallow so securely as otherwise they would, not suffer them to curd and settle on their lees, as the Prophet *Zephany* speakes, as they would: *a quare impedit* therfore so quarrels the truth, as that the tellers thereof are driven often to that *Dilemma* of *Agathon*, *ei pōi pōgito t'alanis*, &c. If I please thee, I shal not tell the truth; and if I tell the truth, I shall not please thee, but procure enmitie. Secondly, *Incommodatio*, truth telling is against their profit, preiudicial to their gainfull practice of lying and falshood: therefore say they of the truth teller, as they in the second of *Wisedome* spake of the righteous, He is not for our profit, he is contrary to our doing, therfore rebuke him; *Dunghill* men, like *Æsops* Cocke, setting more by the Barley corne of profite, than the pearle of truth; of the swinish race, *Gergesens*, willing rather to lack Christ, than lose the least commoditie. Thirdly, *Criminatio*, truth telling accuses them, endites them, arraigns them, condemnes them, brands them and their courses:

courses. As *David* couples Light & Truth together, Truth, like Light, being of a discovering nature, making things manifest. Therefore (as *S. Iohn* spake) *men love darke-nesse more than light, because their deedes are evill*; a darke shop being best for badde wares: therefore as theeves seeke to put out the candle, they would have the light Truth put out. A Scorne (as *Salomon* sayes) loving not one that reproveth him; Truth reproving them, therefore reprove they the Truth. Tell one of your Politicians *Papinian's* truth, That that's the best reason which makes most for Religion, that the best policy which makes most for Pietie; why, this truth crossing his proiects and purposes, the teller may take his bill, and sit downe quickly, and write Enmitie. Tell a covetous man *St. Pauls* truth, That the love of monie is the roote of all evill, yee offer him losse, ye touch his free-hold, yee are a trespasser to his trade, an enemy. Tell the luxurious man that *theorem* of Truth, That temperance is the razor of superfluities, and the rule of necessities; and that this whole life ought to be a kind of

of Lent; Away with your thred-bare
 Schollers posies; ye bring us into the wil-
 dernesse to starve us, ye are an enemy. I
 will not procure more enemies by more
 instances; suffice it, *Nec in ceteris contra-*
rium est uidere: That if as Gideon once
 made proclamation in the audience of
 the people, Who so is timorous or faint-
 hearted, let him depart, so every one
 whose heart riseth against truth told,
 should depart, we should soon have
 more roome, auditories would soone
 bee thin, *Vel duo, vel nemo*. Light is good,
 but yet to bad eies, offensive. Honie is
 sweet, but yet to wounds, smarting; truth
 is wholesome, but yet to most, distastfull:
 like that bloudy water, sweete and pota-
 ble to Hebrewes, saies *Iosephus*, but sowre
 and would not downe with Egyptians.
 Then bee that schoole distinction true,
 that truth in the universall, *sub ratione ve-*
ri, cannot be hated, yet in the particular,
sub ratione contrarij, so is it usually thus ha-
 ted; though no man can hate truth *in uni-*
versali, while it onely pleades it selfe, yet
in particulari, when it comes thus to presse

H

up-

upon themselves : As the Friar wittily told the people that the truth he preach'd, was like holy water, which every one call a pace for, yet when it came to be cast on them, they would turne aside their face: even they that will call fast for Truth, cannot yet away to have it cast in their face; even they that could like truth if it would onely shew it selfe, mislike it, when it comes thus to shew them themselves; they that love truth *lucentem*, hate it thus *redarguentem*, saies *Austin*; and so saies *Ambrose*, because no man would be reprov'd for erring; therefore becomes hee enemy thus to truth reprehending. *Veritas ideo semper invisā est, eo quod is qui peccat, vult habere liberum peccandi locum*, saies *Lactantius*, Because every offender would have his full swindge without controule, therefore take they offence at truth: as hee that delicately composes himselfe to sleepe, prohibites all lowder noise, and procures some gentle murmure; so loving to bee lulled in their security, some sweete Syren sounds they can away with, but this same shrill trumpet of Truth, away with that.

So

So distempered, so ill dieted, so unadvised most men are, as readily to swallow flatteries, digest fables, concoct errors, and yet truth with them to be so hard of digestion, as thus to stomacke that, thus turne that into bitternesse, *Enmity*. That whereas we usually say, Bitter as gall, we might stronglier expresse it (said *Vega* well) by saying, Bitter as Truth. That as the Turke taunted some Christians at Constantino-ple, who said that they came thither to suffer for the Truth, That they needed not have come so farre for that, seeing had they but told the Truth at home, they should not have missed suffering for it: telling truth needes not travell farre for enmity; enmity will encounter it at home, wheresoever. That as for all Christ bid woe to the man by whom the offence commeth, offences yet will come, so it shall surely be woe upon woe to him, by whom enmity comes upon truth, enmity will yet come upon it, though this laurell of Truth will be bitter to them that bite it, bite at it yet men will; though as *Ignatius* speaks, *οι ης αλγιστη και ης αλθινη*, &c. to

follow any that falls from Truth, be forfeiture of the Kingdome of heaven; yet will men follow the foes of Truth, bandy against it, be enemies to telling Truth; that as they use to say, Plaine dealing is a iewell, but hee that uses it dies a beggar: bee Truth never such a iewell, the teller may probably account aforehand, this way to be a loser by it; let him never feed himselfe with vaine expectation, that the trade of truth telling is a plausible, insinuating, welcome, winning profession: *An expectas ut Quintilianus ametur?* Let him rather count himselfe to be borne, as *Ieremie*, a contentious man, a man that striveth with the whole earth: as *Luther* said of preaching, *Prædicare nihil aliud est, quàm derivare in se furorem, &c.* That to preach (preach home as hee used) was nothing else but to stirre up the fury of Hell, Satan, World against a man; so telling of truth to be a stirrer of rage, a signe which will be spoken against. Let never the truth teller dreame of comfits and sweet meates; reckon he thus to eate his Pasche with sowre herbes, thus to bee fed with bitterness,

nesse, and filled as with wormwood, to have this wilde gourd Enmity shred into his pot. Never say, I had not thought it; S. Peter hath fore-told it, *The way of Truth shall bee evill spoken of*; and S. Paul here found it, enmity for telling Truth,

Am I therefore become your enemy? &c.

So have you the first and second part.

And this apprehension, this account aforehand, as Darts fore-seen dint-lesse, and fore-warned fore-armed; may passe as a preparative to the following point, The enduring of that enmitie for telling truth: that's now the third and last part. The Apostle here, while hee thus increpates their enmitie for his telling them truth, intimates his owne resolution, so enduring that enmitie in behalfe of Truth. *Non timuit vituperari, vel odio haberi, &c.* said Anselme upon it; Hee feared no mans ill will to him, so hee might manifest his good will to Truth: And so 'tis also Ieroms inference hereupon, out of the 40. of Esay, *Lift up thy voyce with strength, lift it up and be not affraid: for, as Esay spake againe, Who art thou, that thou shouldest feare a mor-*

tall man, and the sonne of man, which shall bee
 made as grasse, and forgettest the Lord thy ma-
 ker? so what art thou, that thou shouldest
 feare this enmitie, and forget the truth? for
 though they shrewdly say, *Qui vult dimitti*
à Domino, dicat illi veritatem, He that would
 be put from his Master, let him tell him
 truth; yet is it to be said, Hee that would
 have God his good Master, must tell the
 truth. As he well compares Truth to Re-
 bekah with her two twins: Brings truth
 telling thus forth the hate of men? it brings
 forth withall the other twin, the love of
 God too; that be it with the world, as
 they say, a cold occupation to tell the truth,
 a blessed occupation is it yet with God:
 how ever flesh and bloud say, Master, pit-
 tie thy selfe, this enmitie shall not be unto
 thee; and whatsoever witches children
 whisper to the contrarie. For, come on
 (sayes the Temporist to the Truth-teller)
 you are so keene of this truth-tell, you'l
 marre all: wote you not what Pope Eu-
 genius said, *Hoc verum esse si ipse velit & non*
aliter, That this or that was true if his Ho-
 linesse, his Greatnesse would have it so,
 and

and not otherwise? as if great Ones granted Warrants of Truth, as of the Peace? Remember ye not, your owne book sayes, Time to be truest, *ἐν δὲ χρόνῳ*, as in *Xenophon*; and Truth to be Times daughter, as in the Poet? And why will any of you then, set the daughter at variance with the mother, and not rather handle the matter so, as the daughter Truth may ever be consonant to the mother Time? yea, & conformable so with place too, every place being not for telling every truth? for bee Truth (as they say) a Sergeant, yet places there bee exempted from that arrest, as well as other. *Affirmatio veritatis obligat semper, sed non ad semper, sed pro loco & tempore*, Truth telling hath it times and places, and *Placentia* a citie as well as *Verona*: *Loquimini placentia*, or if ye cannot fall to that fawning veine, as M. Bradford said of Massing and Preaching, that the Masse bites not men, nor makes them blush as preaching does; cannot ye meddle onely with toothlesse truths, as *Balak* bid, Neither curse nor blesse at all? serve in as in *Iob*, only the white of an egge without any taste at all?

or

Or if needes you must be tampring with Truth, cannot yee candy it over with a scepticall neutrality, or over-cast it with some cloudy obscurity, *Verbis coopertis*, as flily the Romanist; either as the Pope plaies with two points about Christ and *Marie*, onely problematically not positively, betweene two to shift at pleasure; or as *Aristotle* set forth his *Acroamatickes*, *ἢ ἐν ἀποκρίσει, ἢ μὴ ἐν ἀποκρίσει*? How-ever you meete with them that tell you, that the Prophets and Apostles, & Christ himselfe propounded Truth naked, yet 'tis none of the worst observations you shall meet with in *Oleaster*, The holy Prophets, especially to great Ones, to have spoken most an end in Parables; and Iesus himselfe frequently to have spoken in Parables: that since people are so shie of the naked Truth, Truth might so bee presented in some disguise unto them. Take but the triviall instance, be Truth as good diet as a Partridge, yet is it not to bee serv'd in raw, or feathers and all; but cook'd and season'd, *Sale prudentiae temperata*; at least bee so wise as to tarry till downe-right
Truth

Truth bee demanded of you, and so drawne from you. No, hence Satan, often is it said, *Then Iesus answered and said,* when yet none asked him, he answering then to the Truth speaking in his conscience. And as *Fulgentius* truly spake to king *Trofimund*, The silence that affirmeth not truth, confirmeth error, and little to chuse between nilling to declare truth, & willing to deny it. And as *Tertullian* excellently, *Nihil Veritas erubescit nisi solummodo abscondi*, Truth blusheth at nothing more than to bee hidden; Truth seeking no corners, nor ever yet could temporize, nor more than the Moone staies her course in heaven, for the barking of dogs at it here on earth, forbears for any such Enmity. But (as saies *Austin*) Though men bely the Moone in her defects, and revile the Starres, nicknaming them, *Saturne, Iupiter, Mercury,* and worse, *Venus*, the Starres yet continue their courses; No crimination of heresie, no calumniation of schisme, no imputation of noveltie daunts the Truth, no nor disheartens the *Pauls*, the true Truth-tellers neither; no

virulent breath can staine such Starres; but though the adversary write a booke against them, yet will they binde it as a Crowne unto them, as in *Iob* though they revile them as they doe, the schoole of Satan, the heard of Antichrist, the reprobate congregation, loose Apostates, turkill Hulguenots, worse than Infidels, prophane Hell-hounds, false Gospellers, yea Heretiques, from whose mouths even Truth it selfe proceeding, is not to bee entertained, said their Friar: yet shaking off those virulences, as *Paul* did the Viper, *After the way which they call Heresie*, will they tell the Truth, remembering that terrible speech of *Austins*, *Quicumque metu*, &c. that whosoever for feare of any power hides Truth, provokes Gods wrath against himselfe, as one that feareth man more than God. It was *Jeremies* complaint in his time, that people then bent their tongues like bowes for lies; but had no courage for the truth upon the earth; not valiant for the truth upon the earth, as now we reade it: nor want their iust complaints in that key, The world through,

diminuta sunt veritates à filiis hominum,
 complained David. And the tale goes of
 Truth lying sicke, and like to die without
 confession, because no man could bee
 found that would be her Confessour; too
 too many indeede every where slighting
 Truth, setting at nought so great salvati-
 on. Yet not after the wont of way-ward
 men, so to bemoane what wee want, as
 not to blesse God for what wee have;
 chuse I rather hence to cheare up Truth,
 with the courage of her tellers now, and
 cannot but say, much like as Christ of the
 woman that powred the ointment on his
 head: Verily, wheresoever Truth shall be
 preached, the truth of many of this meri-
 dian to the Truth, is worthy to bee told
 for a memoriall of them; *συνοργοὶ τῇ ἀληθείᾳ*, as
 S. Iohn speakes, how they have beene fel-
 low-helpers to the Truth; as in *Athenago-
 ras* both *μετὰ τῆς ἀληθείας, de veritate*, by speak-
 ing of the truth unto the religious, and
ὑπὲρ ἀληθείας, pro veritate, for the truth against
 the erroneous. And good luck have they
 with their glory, and ride on prosperously
 because of Truth, and let it never bee said

that the adversaries (those pions, whose occupation is onely to undermine the truth) like these Galatians here, bewitched them that they should not obey the Truth. Shall any of them bee stout for fraudulent equivocations, lying miracles, false doctrines, than we for Gods Truth? as Tertullian spake of Heretiques then, *Apostatas nostros gloria obligant, quia veritate non possunt*? Shall they prevaile more over ours with trickes, than we over theirs with Truth? It hath beene said that our word True, comes ab *Hetrusco*, and *Hetruria* fondly hath been termed *regio veritatis*: And O that this region might not onely so be said, but ever be the region of Truth; and as it was the first kingdome that universally embraced the truth of the Gospell, so to the last it may continue constant for the Truth. Never was there in the world title of more honour, than when God in the 8. of *Zachary*, said, *Ierusalem shall bee called a city of truth*; No nor of more profit neither: for when *Meroz* shall be cursed, the inhabitants thereof bitterly cursed, because they came not

to helpe the Lord, blessed shall yee, all yee
 be that come to the help of Truth against
 the malignant: for doe not yee misdeeme
 your selves, as though there were no de-
 ther place for this telling truth but the
 Pulpit, no other helpers of truth besides
 the Preachers, no other partakers of truth
 besides Prophets and Prophets sonnes. As
 God said of Corinth, *I have much people in
 this citie*: Truth hath much people, many
 friends in City, Court, Country, yea even
 out of the mouth of babes and sucklings
 hath it strength to silence the enemy. Then
 what though you or yee cannot doe much
 for Truth? doe your best for it, and if there
 be a willing minde, it is accepted accor-
 ding to that a man hath, and not accor-
 ding to that hee hath not, as *Paul* speak-
 eth. And O how learned *Eulgentius* prai-
 ses yongue *Dionatus*, that being set upon
 by the *Artians*, though hee had not the
 skil to defend the Truth with his tongue,
 had yet a will to maintaine the Truth in
 his heart; though he could not unloose
 all their cunning trickes, he could yet hold
 fast the conclusion, Truth: and hee that

(for hee could neither write nor reade)
 could not Clerkly subscribe his name to
 Trueth confession, could yet manly draw
 blood of himselfe, wherewith to set his
 mark to it; And thee that for want of
 learning could not dispute Christs cause,
 could yet be content to die for it, and
 Wear every haire of my head as man, I
 would burne them all, said a third, rather
 than goe from Truth, or conceive I any
 either more powerfull opposition against
 the enemy to withstand him, or proba-
 ble persuasion with the adversary to win
 him, than such undaunted resolution for
 the Truth. When *Iustin Martyr*, then a
 Platonist, heard the Christians ill spoken
 of, and yet saw them so constantly bent
 to endure any hardshipp for the truth of
 their cause, hee concluded with himselfe,
 that sure they could be no vicious volup-
 tuous men. And yet knoweth whether
 the constant keenneesse of the professors of
 Truth, may gaine a good repore to the
 Truth, even of them which yet are with-
 out the Truth, or if not, as he that was to
 be burned with the Booke of the Revela-
 tion

tion by him, held himselfe happy to suffer martyrdom with such a marrow : happinesse will it be thus to suffer enmity for such a friend as Truth: Truth which is to be prefer'd even before friendship, as the very Heathen man could say, being never to be preiudiced by any such Enmity, but to continue Truths friends, who ever therefore become our enemies.

Am I therefore become your enemy? &c.

Now the God of Truth, &c.

Laus Deo.

now by him, held himselfe happy to suffer
martyrdom with such a narrow: hap-
pinesse will it be thus to suffer enmity for
such a friend as Truth: Truth which is to
be preferred even before friendship, as the
very Heathen man could say, being never
to be prejudiced by any such Enmity, but
to continue Truths friends, who ever
therefore become our enemies.

Am I therefore become your enemy? &c.
Now the God of Truth, &c.

James Deo.



Acts 19. vers. 28. the latter part.

*And cryed out, saying, Great is Diana
of the Ephesians.*

S*Ecurus licet Æneam Rutulúmque,*
as he said; A man may safely
speake of *Æneas* and *Rutulus*:
Nulli gravis est percussus Achil-
les; To heare of wounded *Achilles* galls
no man now: and a tale of Troy troubles
no man here. The Priest of Bethel, though
he could not abide that *Amos* in his Pro-
phetic should grate upon the house of Is-
rael, yet if hee would flye away into the
land of Iudah, and prophetic there, he was
not against it. Though the Iewes could
not endure, that *Jeremy* should meddle
with the burden of Iudah and Ierusalem,
yet if hee would prophetic against Edom,
and Moab, and Ammon, and them a farre
off, hee might for all them; they felt no
K smart,

smart, no hurt done. According to which reckoning, this Text here, may now at manie hands probably promise it selfe a freer passage, a friendlier welcome; as meddling not, you see, with matters present now, or neerer home, but past and far off, matters of another Meridian, not only strictly Geometrically, but very sensibly aloofe from us, as farre as Asia; nighing not Europæans, but Ephesians; not mentioning any our defects, but only their *Diana*, how they cryed out, saying,

Great is Diana of the Ephesians.

Howbeit, amidst such diversitie, and indeed daintinesse of hearers, lest that relishing so with some prove so distastefull to others, that, as dealt the Tribes with *Rehoboam*, *What portion have we in David? wee have no inheritance, no part in him*; and so they departed: so any now say, Wee have no portion, no share in that in hand; it pertayning so peculiarly to Ephesians, we have no part in it, and so they depart. As *Jonathan* concluded with *David*, That if he cry'd to the boy, Behold, the arrowes are beyond thee; he was then to be gone: the

the cry here being about *Diana* and *Ephesians*, Behold, the arrowes here are all beyond us, let us away; Know they also, that as *Nathan*, though hee begun with a tale of two men and a sheepe, yet brought it about in the end to, *Thou art the man*; This Text here, though about forreiners, may happely be brought to touch even upon Domesticks too: and though, as in *Arrasse* foulded up, little yet appeare to purpose, unfoulded it may reveale that, *quod ad te pertinet obe*; not onely as *Daniel* said, *My Lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies*: the Discourse and Doctrine hereof may attach, not onely them that hate us, and the interpretation thereof light all upon our enemies, but partly reflect even upon our selves too: And as the Sunne, though it rise in the East, sets yet in the West (and some have shrewdly ghesed as much of Religion too); by that time the Text hath gone it circuit, it may come to set farre from where it rose; *Ephesus* come neerer England, and *Diana* be brought home to our owne doores, and

we also in our Dialect, bee many heard crying out, saying,

Great is Diana of the Ephesians.

Which words, albeit in this their owne situation, not unlike some maze, which though spreading but to little quantity of ground, would yet require an houres treading; yet to make roome for direct and distinct proceeding, wee may dilate the words, either into the manner and the matter. The manner, *Crying out*; The matter, *Great Diana*; or in as much as the matter here of their Cry is fabulous, into their prologue, and their fable. The prologue, *They cry'd out*: The fable, *Great is Diana*. Or who so list entitle their enterprise here, the birth of the mountaines, here's the travell, *They cry'd out*; and the birth delivered, *Great Diana*: Plainly, as the voice bid *Esay* cry, and he said, *What shall I cry?* here's the cry, and that which is cry'd, *Great Diana*. Then lend me but your silence, whilst I speake of their Cry, and your attention, whilst I declare their *Diana*. As *Salomon* said, that from the sight and consideration even of the field of the
floth-

stothfull, and the vineyard of the man
voide of understanding, hee received in-
struction, *Instruunt non solum docentes, sed*
& errantes: from the consideration of the
carriage, even of these superstitious Idola-
trous men, there will (God willing) in-
struction be derived, and their crying out
then, call upon us now, and their *Diana*
there, discover others devices else-where,
concentrique with these of the Ephesians,
crying out, saying,

Great is Diana of the Ephesians.

They cryed out. As *David* questioned
the sea, What ailed thee, that thou fleddest?
and his soule, Why, art thou so disquieted?
Why, what ail'd them, what disquieted
them, thus to cry out? Why, this was the
matter, *Demetrius* and his fellow craft-
men, Silver-smiths by occupation, made
certaine siluer Temples, as our former
Translation, silver shrines, as this now
calls them. *Chrysostome* thinks they were
a kinde of little coffers, *καρθησια*. *Carthusian*
a kinde of gay little houses, with *Diana's*
image enclosed in them. Other, Images
representing & made like unto her Tem-
ple, either to be offered in that Temple

there, *Votiva Tempia*, as they call them; or to be borne about with them whithersoever they went, as wont that Philosopher in *Ammianus*; *Thecas Statuarum*, certaine cases with her image in them, so sundry expound them. *Beza* criticking the word, thinkes they were peeces of coine, such as he saies himsele hath seene, with the Ephesians *Diana's* image, and a representation of her Temple stamped on them. Temples, or Shrines, or Coffers, or Images, or Cases, or Coines, call them what you will, certaine Gewgawes they were, such as I would have resembled, to the Philistines coffer with the golden images of their Mice and Emerods in it, but that the Iesuite himsele full properly resembles them to some images of their owne, and withall records the praises of Bishop *Eligius* for his singular skill, in making such silver cases for Saints, which in any case are to be deckt up with gold and silver, and every precious thing, saies he; Romish puppets, a kinne to these Ephesian bables, with *Diana's* picture in them, which they made and sold to such fond folkes, such silly people, strangers, or others

thers that would buy them. Now holy *Paul* by his powerfull preaching there, alienating the minds of many people from those gods, no gods, made with hands; the fellowes fore-seeing, that as their gaine (of which wee shall after speake) so their goddesse (on which alone, their tongues run here in the Text) their goddesse was in danger to be discountenanced by it, her temple to bee despised, and her magnificence to bee destroyed, as that their renew, so this their religion likely thereby to bee impaired and endammaged, assembled and angry thereat, they cryed out, *Great is Diana.*

As divine story tells of the Idoll *Dagon*, falling downe before the Arke of the Lord; and Ecclesiasticall story, how at Christs comming into Egypt, all the Images there fell downe: so at the preaching of this Gospell then, Idolatry beginning to shake and stagger, as *Epiphanius* tells of *Eliseus*, how at his birth in Gilgall, the golden Calf in Selom, bellowing out so lowd, as that the noise was heard at Ierusalem, the *priest* interpreted it, that a Prophet was that day borne, who should
breake

breake in peeces their carved and moulten
 Images : so *Pauls* preaching battring thus,
 and crying downe the Idolls, they held it
 high time to take on, and bellow, and cry
 out thus for their *Diana*. So as out of this
 crying of theirs here, for the upholding of
 their *Diana*, as was said of old of her selfe,
 that she had three visages, *tria virginis ora*
Diana, so (mee thinkes) I see three heads
 hence appeare unto us. First, their Tender-
 nesse in apprehending so their *Diana's*
 danger and disgrace; they soone saw, yea
 fore-saw, and fore-cast it afore-hand. Se-
 condly, their Earnestnesse in appearing for
 her; no sooner heard they of her danger,
 but forthwith in her defence, they cry'd
 out. And thirdly, their Iointnesse in under-
 taking on her behalfe, in the whole heape
 of them, *συνάφους*, that's the word in the
 whole croud and convocation of them. I
 do not finde one mute among them here,
 but all consonants, all crying out. Tender-
 nesse in apprehending, Earnestnesse in ap-
 pearing, Iointnesse in undertaking; three
 dispositions of these Heathen, in regard of
 their goddesse and idolatry: which when
 wee shall have weighed comparatively
 with

with their defects, in many of us Christians, respectively to our God and Religion, this their tenderneſſe, that way upbraiding our inſenſibleneſſe, their earneſtneſſe our remiſſeneſſe, their iointneſſe our diſtractions. As *Demosthenes* wont to grieve if handy craftſmen were earlier up at worke than he; and *Pambo* wept to ſee the naughty woman more buſie and ſollicitous to pleaſe lewd men, than hee himſelfe was ſtudious and diligent to pleaſe God; if we have not foreheads of flint, and hearts as the neather milſtone, it may make us both bluſh and grieve to ſee theſe Mechanickes here, more paſſionately and heartily affected toward their baggage *Diana*, than many of us are to the bleſſed Deity; wee, being now ſo backward and cold for Gods true worſhip, and they all here ſo forward and keene for her idolatrous worſhip, as thus to cry out for it, ſaying,

Great is Diana of the Ephesians.

For the firſt then, their Tenderneſſe here over their Idoll. How-ever *Lorinus* liſt ſay, *Non minus affabre*, &c. that *Demetrius* here compos'd his oration to them, as artificially as ever hee made ſhrine for

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her;

her; for ought I descry in it, with a little Rhetorique, lesse than many lay-Preacher puts into every period to the people; he wrought so quickly and deeply upon them, that no sooner understood they by his speech, of any hazzard of harme to *Diana*, but with a quick eare to the touch of that string, out of a feeling apprehension, a tender resentment of it, they cry'd out. That though the harme (if yee marke the context) the harme here to *Diana's* goodly maiesty, was yet farre of, *videtur*, say the words before, *Futurum*, it was yet to come to passe, *destrui incipiet*, as some render it; her destruction was yet to beginne, her harme, at the most, was but a hammering, her danger yet but a breeding in *Embryone*, as it were, and so might miscarry by some abortiment, or otherwise ebbe into emptinesse: yet see here, as *Zebul* said to *Gaal*, Thou seest the shadow of the mountaines as if they were men, thou art affraid of a shadow; the very shadow of danger to their goddesse, they were very shie and sensible of, *Atque omnes metuentes expendere casus*. And as *Eliab* out of a little cloud arising, discern'd a great raine a com-

comming, whilst her danger was scarce yet in the clouds, in the vapours, but arising, they spied the storme a comming. As when *Hanniball* besieg'd Saguntum, a confederate citie with Rome, *Syllius* saies, he then beat upon the Capitoll at Rome, *Et extremis pulsat Capitolia terris*; every rebuke that *Pauls* preaching gave to any I-doll, they thought it rapt at their *Diana's* doore: and so not lingring till *Hanniball* came to the gates indeed, not delaying till the dart came so neere, that it could not bee declin'd, not neglecting what they thought belong'd unto their peace, till as *Demades* said of the Athenians, they were driven to mourning gownes, *πεινὰ καὶ λυγρὰν ἰδέειν*, as *Homer* loved to say: Wary were they before the wound. As the Bore being questioned why hee stood whetting his teeth so, whilst yet none assailed him, wisely answered, That it would be then too late to whet them when hee was to use them; and therefore whetted them so before danger, that hee might have them ready in danger. As *Demosthenes* advised the Athenians, *ἡ μετὰ τὴν ἀνάγκην ἐκείνην ἐκείνην*, that they would not expect till evill came,

but prevent it; and to deale with their dangers, as men doe with serpents and vipers, of which though happely they never have beene stung or bitten, yet seeing any of them, they tarry not till it sting or bite, but before harme done, forth-with seek to kill it, to crush the Scorpion at the first appearance: So these here, wise in their generation, counting providence better than repentance, not waiting and gaping after event, the Schoole-master of fooles, as *Fabius* call'd it, not onely *ante bellum auxilium*, but even *ante tubam tremor*, affected with what was not yet effected, apprehensive aforehand of her danger, they *cryed out*: so tender were they over their *Diana*.

Now from them look we homeward, and make the prospect upon our selves, in parallel with this Heathenish; feel wee now this Christian pulse, how it beats in æquiparant occurrences: Are we all thus tender over the glory of our God? are wee all thus iealous for the Lord of Hosts? are wee all thus apprehensive, thus feelingly forecasting against all such passages, as may at any time seeme to threaten any de-
tri-

triment to Gods cause, Religion? *Vtinam*,
mollissimum adverbium, call'd Scaliger it,
 Too soft an adverb for a Philosopher; yet
 soft as it is, *Vtinam*, I would Christians all
 had, and had had such softnesse on this
 side, such tenderesse over religion; then
 had not that truculent enemy of Christia-
 nitie growne to that greatnesse through
 their dulnesse; *ignavia nostra magni*, as hee
 avoucheth it, as having beene and still be-
 ing many so farre from such tenderesse;
 that have not wee rather that way, *πρόεσις*
καρδίας, as the Spirit of God uses to call it, a
 kind of hoof as it were over many of our
 hearts? *Callum obductum*, *corneas fibras*,
 brawny breasts, horny heart-strings? hard
 and unsensible? *Pectus quoque roboratur*.
 As Ducklings stoop and dive at any little
 stone throwne by a man at them, yet
 shrink not at the heavens great thunder:
 so many men are sensible enough, too sen-
 sible of any corporall danger to their per-
 son, but too unsensible of any spirituall
 danger to their profession. As Bernard
 complain'd, *Patientius ferimus Christi ja-*
cturam, quam nostram, Many of us are lesse
 sensible of Gods greatest losses, than of

the least of our owne. That whereas *Am-
brose* wont to wish, that if any troubles or
harmes were to befall either Gods
Church or him, they might rather of the
two light upon him, and his house; so
they may save their owne stakes, gaine
their owne ends, many reckon so little of
it, that what *David* if hee forgot, wish'd
his right hand might forget to play, many
men forget and play it out of minde, let it
stray out of their memory: The Arke of
God which shee grieving for, call'd the
glory of Israel. Many men now are verie
tender over the chariots of their owne
glorie, but have little feeling of the Arke
of Gods glory. As he complain'd that *Pa-
ralus*, the sacred ship, was set aworke a-
bout triviall carriages; Christian mens af-
fections which should bee laid out about
sacred spirituall affaires, most men squan-
der and trifle them away about secular
vanities. Multitudes of men, either so be-
sotted with carnall sensuality, or so be-
numm'd with carelesse security, or so en-
grossed with covetous secularity, or so
deaff'd with the durdam of worldly vani-
ty; *Nescio quid teneros fascinat*, one thing or
other

other so stupefying and deadening all such
 tendernes in us; many piping so many eies
 asleep, searing so many consciences, hard-
 ning so many through the deceitfulnesse
 of sinne, as that many men have little
 sense of any spirituall hazzards, no feeling
 on that side; so deafe on that eare, that
 though not onely some *Demetrius*, but e-
 ven a *Mercurie*, as they of *Lycaonia* call'd
Paul, should call unto us about it, we ma-
 ny list not heare, but like the Smiths dog,
 whom neither noise of hammers by him,
 nor sparkes of fire flying about him, nor
 some lighting on him awaked. Many men
 lie still, as not moved, nothing affected, as
 being that way past feeling, ἀναισθητός, as
Paul speaketh; as saying with the unsensi-
 ble man in *Salomon*, *They have stricken mee*
and I was not sicke, they have beaten mee and
I felt it not: Or as *Salomon* tells of the sim-
 ple one, who as a foole unto the stockes,
 and as a bird hasting to the snare, not
 knowing that he is in danger, followed
 the harlot till a dart stroke through his li-
 ver. Many men love to dally and foole
 with dangers, even spirituall dangers, the
 harlotry of sinne, sensualitie, schisme, su-
 per-

perstition, prophanenesse, till the dart
 strike thorow the liver, the life of their
 Religion: whereas, as the Gospell speakes
 of the affectionate father, that whilst the
 distressed sonne was yet a great way off,
 he saw him and had compassion on him;
 were men heartily affected to God and
 his cause, the optick glasse of that affecti-
 on, would represent to their compassion,
 any distresses of religion, even a great way
 off, and the spectacles of love would make
 any troubles at any time towards Gods
 cause, seeme unto them not lesse, but hap-
 pely greater, than in themselves they are:
 affection would breed circumspection,
 and the care of ieaousie would make
 them both heare and hearken too after the
 state and successe of it, and a taste of the
 powers of the world to come, would
 make men discern any spirituall poyson
 before they drinke it, and a tender respect
 to religion, would cause them ever rather
 cast beyond than short of any danger con-
 cerning it: having their senses exercised,
 as *Paul* speakes, to discern good and evill
 about it, would make men shun not one-
 ly the plague of any spirituall danger, but
 to

to bee shie even of every ragge that doth but touch upon it; to have a godly iea-
 lousie over Gods whole cause, his Worship,
 his Church, his Children, and all the con-
 sequences of it. *Non aliter* (saies Beza of
Calvin) *non aliter in Ecclesiis quantumvis re-*
motas affectus, quàm si illas humeris gestaret,
 That he had no lesse tenderesse, no lesse
 feeling even of remote Churches, than if
 he had borne them on his owne shoul-
 ders: A right Scholler of St. *Pauls*, who
 had a tender care, even over all the Chur-
 ches, *μενεν τῶν ἐκτὸς*, as *Isydor* spake of him;
 looking after nothing else but the good of
 Gods Church. Whereas now (alas) as
Paul spake, *ἐπαπαίδει τὰ νοήματα, occalluerunt ob-*
tusi sensus, mens spirituall senses are oft-
 ten so blunted, their mindes are so much
 hardned, that as they say in nature, that
 the softer touch is a signe of the better
 constitution; mens hardnesse of feeling
 this way, bewraies their badnesse of con-
 stitution: Nay, as Philosophie saies, *tactus*
fundamentum animæ sensitivæ. The very
 foundation of life to be feeling; and so no
 feeling, no life, saies *Aristotle*. Mens want
 of spirituall feeling, argues their want of

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spirituall life, as *Paul* speakes of the wanton widow, *Quia videtur*, that they are many that way but dead, even whilst they live; many so unapprehensive, so unaffected many, with what may trench upon God and his cause, that as some of the meanest creatures surpasse us in the outward touch, *Præstat aranea tactu*, so some of the worst of men, seeme so to goe beyond many of us in inward feeling; that as *Salomon* sends the sluggard to the poore *Pis-mire*, to consider her waies and bee wise, we may many be sent a schooling to these silly Idolaters here, as being many lesse tender, lesse touched with many things that concerne our glorious God, than they here were with what concern'd but their paltry *Diana*; when they cry'd thus out, saying, *Great is Diana of the Ephesians*: So have yee the first particular, their Tenderneffe.

Yea but for all this Tenderneffe over their goddesse, loth that any winde of danger should blow upon her, yet as *Salust* said once of the Romanes, *Vidimini intenta mala quasi fulmen*, &c. that they then seem'd to deale about their imminent harmes,

harmes, as men doe about the thunder-bolt, every man willing it may not hit him, but no man going about to hinder it; it may be, for all they so perceiv'd her danger, yet went they not about to prevent it. Yes, as hee wittily said, that all vehement affections, are (as it were) of a doubtfull sexe, having *impotentiam muliebrem*, but *impetum virilem*, with a womanish feeblenesse, a kinde of manly violence; so together with that their soft, and as it were Feminine tendernesse, here's also their stout and Masculine eagernesse on her behalfe, *They cry'd out*. Their Earnestnesse, that's now the second particular propounded: For having once that resentment of their *Diana's* danger, they do not stand mute, no nor coldly call on, but Cry out, as if it were not enough to say so, unlesse they cry'd so, *Exclamaverunt* ἐκράζον, as *Phavorinus* speakes of the roote of this word, κραυγή μετὰ πρηνείας καὶ σπουδαίας διανοίας, that it is a crying with keennesse and earnestnesse, as the Scholiast speakes of that κραυγή, that cry, that great cry in the 18. of *Genesis*, τοὺς μὲν λέγει καὶ παρρησίαν, that it intimates there their stoutnesse and boldnesse; so

these cryers here, *furiosis vociferationibus ingeminantes*, as some paraphrase, redouble it so with furious vociferations, that whereas within lesse than an houre, the sound of a Sermon here usually growes tedious; the 34. verse here saies, that for about the space of two houres, there was a shout, crying, *Great is Diana*. St. Chrysostome well expresses it, *Ita afficiebantur quasi vocibus cultum ejus reparaturi*, That they were so transported with affection towards her, as to goe about with their very voices to uphold her honour, to carry the cause with voices, and to blow up all opposition against her with their very breath, *They cry'd out*. Yea out of more keenneesse yet, *παυβόλις ἡς ἀποδοῦν*, as some copies here have it, *discurrentes per civitatem*, so *Comestor*, running and even raving as it were, *They cry'd out*; that though such tumultuous out-cries, the common reports of rash unruly people, *clamosi murmura vulgi*, bee no patterne for Christian professors, amongst the things that Paul would have put away from us, *Ephes. 4.* this same *ἡ κραυγή*, clamor, being one: yet as *Iehu* said, *Come see my zeale for the Lord*,
see

see we but herein their zeale in their generation, and it will shame many of us in ours; as *Ierome* said, *Considerare pudet quantus fervor, quæ cura, &c.* that he was ashamed to thinke how sollicitous men are in secular things, and yet how sluggish in spirituall things; *Considerare pudet*, may we likewise parallel it, it will make any spirituall minded man ashamed to think that these Heathen wretches, should bee so importunately clamorous and vocall in their cursed course, and many Christians so infatuatly dumbe and dull for their blessed profession: they so fierce all for their cause, and many of us so faint for ours; they so stout, and many Christians so squeamish, as scarce to dare to owne Gods cause, having no courage for the truth, as *Ieremie* complained. No better many than those drie bones in *Ezekiel*, with sinnewes, and flesh, and skinne on them, but no breath, no life in them. But as *Ierome* said of spirituall things, *Pigrâ quâdam dissimulatione negligimus*, with a kinde of dull dissimulation, many slighting and lightly passing by any matter of religion, whilst these here so eagerly earne

and cry out in maintenance of their superstition. Or if wee can shift, or set light by this one instance in them, meet wee may with parallels to the same purpose in many others; not only in godly persons, who for Sions sake could not hold their tongues, and for Ieruselems sake could not rest, as in *Esay*; & as *Ierome* to *Heliodore*, *Licet parvulus ex collo pendeat nepos*, &c. forbearing neyther father, nor mother, nor kindred for Christs cause; pittying not sonne, nor daughter, nor wife of their owne bosome, nor friend as their owne soule, but slaying them in Gods quarrell, *Deut. 13.* as when *Levi* said unto his father and to his mother, *I have not seene him*: neither did hee acknowledge his owne brethren, nor knew his owne children, out of observance to the Word and Covenant; even naturall affections giving place to spirituall affections, as more predominant in them. As *Nazianzene* said, *ἐπιεικής τὸ δεισιπότης*, *facillimus ferventissimus*, & *mansuetus pugnax*, &c. the zeale of Gods cause making even the quietest of them keene, and the mildest of them eager and hote; as when the zeale of Gods house e-

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ven eat up *David*; and *Paul* readie not to
 be bound onely, but even to dye also for
 the Name of the Lord *Iesus*; and *Luther*
 resolved to enter *Wormes* in the Name of
Christ, were there as many Devils as there
 were tyles to cover the houses. As *Calvin*
 said, *Ne decem quidem maria, &c.* That it
 would not grieve him to saile over tenne
 Seas, about an uniforme draught for Reli-
 gion: As *Philo* said, *Ubi de religione, ibi quo-*
que de vita agitur, holding even their verie
 lives to hold upon religion, serving God
 with all their might, as is commanded;
 readie to run even thorow fire and water
 for their holy profession: Not onely in
 such, I say, but even in their owne mates
 and fellow Idolaters, *pro aris & focis*, they
 wont all to say, but *aris* before *focis*. *Albi-*
nus put out of his Chariot his verie wife
 and children, to make roome there for the
 Vestall Virgins. In the sacking of Troy,
Aeneas is said first to have exported *deus ma-*
gnae, and then *deus magna*, to have carried forth
 his gods, even before his dearest father.
 And about the Oracle and Temple, who
 hath not heard of the hote warres of the
 Athenians? Yea even in this their owne
 key

key and tune, for the worship of the golden Image in *Daniel*, the Herald cried with might and maine. The Chemarims in their sacrifices, cryed with loud voyces: the Idolatrous Priests of *Baal* cryed aloud, as if *Baal* had beene asleepe and needed waking, as *Eliab* mocked them; the Frogs in *Homer* that with their noyse would not let the goddesse *Pallas* sleepe, croaked no louder. Because of the Calfe of Beth-aven, the inhabitants of Samaria feared, yea the people thereof mourned over it, & the Priests for the glory thereof, because it departed from it, *Hose. 10.* fearing and mourning, and much adoo about their Idoll. *Festinant*, saies *David* in the 16. *Psalm*, They hasten after another God, very keen and quicke at that; following *Baalim*, they are like a swift Dromedary, that runneth by his waies, saies *Ieremy. Acceleraverunt*, as that 16. *Psalm* mentioneth: Nay to another God they offer and give gifts, as others read it there. *Dotant* reads *Tremellius* there, they doe so dote upon their Idolls, that they doe not receive from them, but give a dowry to them; they offer and give gifts; nothing so costly which they will not

not bestow upon them, nothing so hard which they will not endure for them : be it to burne and sacrifice their owne children to them, to make sonne or daughter goe through the fire to Moloch ; bee it to pluck off from wives, and sonnes, and daughters their golden earings in contribution to a Calfe. How ready of old they have beene to do it, divine Story tells you; or if moderne practices may be more moving, looke upon the Turkes eagerneffe in defending & propagating that their Law, *Non disputando, sed pugnando*, as Mahomet taught them; their strict inquisition and severity towards neglecters of praiers, especially in time of their Lent, and their Friday services; their Largeesses and bounties to Christians converting to them, and all that other. Or if Christian instances may be more operative, looke upon the Romanists, in the iudgement of some excellent men, *Similes hi planè illis*, very like to these Ephesians. What cost cast they not away upon their Images? what tedious pilgrimages doe they not trudge bare-foot to them? what whippings, and watchings, and fastings endure they not? Into

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what houses creepe they not, thereby to
 leade captive silly women? what insolent
 priviledges challenge they not, the verie
 Concubines of their Priests to bee of Ec-
 clestiasticall iurisdiction? what regall su-
 premacie undermine they not? what mo-
 ving miracles coine they not? what Affa-
 sin have they not set on worke for their
 cause? what stone have they not moved?
 what earth have they not digged, even
 till hell beneath was moved to meeete
 them? If I may so usurp such holy words,
 hedging, gathering, planting, building:
 what could they have done more for their
 wilde vine, that they have not done unto
 it? *Per mare, per terras, per saxa, per ignes,*
tot evolvere casus, tot adire labores; as Christ
 spake of the Scribes and Pharisees com-
 passing sea and land to make a Profelyte,
 one of their owne profession, *Quæ regio in*
terris tanti non plena laboris? If there be any
 to whom the Syrens voice sounds sweete,
 hearken, their owne tongues shall testifie
 for them herein, their Iesuites owne ex-
 pression shall evidence their earnestnesse.
Campion in his Epistle to the honourable
 Counsellors of that renowned Queene
 Eliza-

Elizabeth, Quamdiu vel unus quispiam e nobis supererit, qui Tiburno vestro fruatur, &c. saies hee, That so long as there was any one Iesuite of them remaining to enioy Tiburne; *Fruatur*, that's his word, to weare a Tiburne Typpet, as plaine M. *Latimer* was wont to speake; so long as there was one of them left for the Gallowes, torment and imprisonment, they had vow'd never to desist from endeavouring to dravv us to that religion; *Tantum religio potnit suadere laborum.* Their proverbiall saddle wont to bee set upon the English, were prooffe apparent, how much our people wont to toile for that cause, and but summe up with Bishop *Jewell*, the heavie multitude of payments and perquisites, the Pope heretofore had out of this Land, & the Proverbe will be easily beleev'd, & their keennesse for that cause, then notoriously manifested; the very Geese for the Capitoll not more vigilant, more vocall. If we list not to look backward on others, looke we but downe now upon ourselves present, how carefull, and crying, and keene wee are in worldly occurrences: If but a house bee on fire, there's

crying out, *Stentor* cry'd no louder: if but our childe, or brother, or friend miscarrie, there's bleating, crying upon crying, *Clamassent ut littus Hyla Hyla omne sonaret*. As the sonne of *Cræsus*, though formerly dumbe, is said yet to have cry'd out in his fathers danger; we are not so dumbe, but that wee can finde tongue enough to cry out in many cases of our owne causes: *αἰδύμενα παῖδες*, as he spake, boystrous and swelling passions, impetuous enough, obstreperous enough, loude enough in secular passages; And shall then only we, and we onely in spirituall affaires, the matters of our God, even languish, be feeble & flagging often? *Ferventissimi in terrenis, frigidissimi in caelestibus*? Shal many of us, as in *Jeremy*, have tongues bent like Bowes for lyes, but not be valiant for the truth? Shall false weights set the wheelles of so manie other tongues a going, and we not be ready to utter a word in due season for the truth? *φιλαλήδως ἐλεοδιδος ἐμμέντες*, as *Epiphanius* phraseth it, free-mouth'd for the truth of the Gospel. Shall others drive, like *Iehu*, earnestly, and we, like the Egyptians with their wheelles off, heavily? As tis observed of

of *Iob*, and his friends, that they had an ill cause in hand, but defended it craftily; and *Iob* a good cause to defend, but handled it unadvisedly. Shall Turkes, shall Papists, shall Idolaters, shall Heathen sollicite their bad cause so earnestly; and wee our good cause, our Gods cause so faintly? *Acrius ad perniciem, quàm nos ad salutem?* As in that sea-tempest the prophane Mariners cry'd every man unto his God, whilst *Ionah*, the Lords Prophet, was gone downe into the sides of the ship, and lay fast asleepe. Shall prophane men, shall Papisticall men clamour so for their wooden or breaden gods? and shall any of the household of Faith by any sluggishnesse seeme to preiudice and betray the cause of their great and glorious God? As when *Callidus* once declared against *Gallus* with a faint and languishing voice: *O*, saies *Tullie*, *Tu nisi fingeres, sic ageres?* Wouldst thou utter it so feebly if thou werst in earnest? Mens faint appearing for Gods cause gives shrewd suspicion that many do but feine; their coldnesse for religion probably concludes they doe but counterfeit; that being in tongue such mutes for the true,

they are many in heart consonants to the false; hardly would hee lend religion his bloud, who list not spare it so much as his breath; hardly would he die for it, who will not so much as cry for it. For what though there bee a time, an evill time, when the prudent man shall keep silence, as in *Amos*? yet even in those worst times, that time of great and universall corruption, *They that feared the Lord, spake then e-very one to his neighbour, spake often one to another, and the Lord hearkned and heard it, Malach. 3.* And even when the iniquity of the house of Israel and Iudah was so exceeding great, that the land was full of bloud, and the city of corrupt iudgement, yet even then Gods children mourn'd and cry'd for the abominations done in the midst thereof, *Ezek. 9.* and their sighes were then sollicitors for their affections. That what though such turbulent crying beseme not true Christians? have they not in secret the voice of weeping with *David*? Have they not cry for cry? the cry of praier which goeth through the clouds, and ceaseth not till it come nigh, and will not depart untill the most High have

have respect unto it; even wrastling with God, and will not let him goe untill hee blesse his Church, his Cause, Religion. That as when *Hannah* powring out her soule before the Lord, spake in her heart, even when her voice was not heard; and when *Moses* spake not a word vocally, yet said the Lord unto him, *Wherefore cryest thou unto mee?* Wee may cry, and out-cry these even without crying out; it being not with the true God, as hee said of the false, *Boiōtas emperēlas*, that hee was to bee wooed and wrought upon with noise & clamour: but even without this strong winde wee may appeare before God, as God himselfe appeared in the soft and still voice; humbly begging a blessing upon religion. As *Bodin* spake well of obtaining, so for retaining religion, *Non disputationibus, sed rogationibus*, not so much by disputation as devotion; not by vociferation, but praier; as I heard of a good Bishop to spend foure houres a day in prayer to that purpose. I would we were all such cryers out; otherwise be it never so true which is commented here, and wherewith cold professors are ready ever and anon

to

to cloake themselves: That great is the difference betweene the distempered passion of some phantastique men, and the discreet zeale of sober men; between turbulent fancy, and true sanctity; betweene the winde of giddinesse, and the spirit of holinesse; between the busling and noyse of those who are yet but about the doore of religion, and the moderation and stilnesse of those who are got within; as *Plutarch* wittily spake of Philosophy. And many of the same Cryers out like *Cyclops* roring without his eye, attempting things with great tumult and no iudgement; and many hot blouds having but cold discretion, and all that other, for all that bo-some idoll of discretion; unlesse our earnestnesse equalize, nay as Christ said, *Except your righteousness exceed the righteousness of the Scribes and Pharisees*, except our earnestnesse this way exceed the earnestnesse of these and those other like men; *Si non præstet fides, quod exhibuit infidelitas*, as *Ierom* said, If faith make not us (at least) as forward and keen for Gods cause, as infidelitie here made them for theirs, *Hæc in sugillationem nostri dicta sint*,
as

as he spake, to our utter discredite and infamy be it said, They cryed out, saying : *Great is Diana of the Ephesians*. So have yee the second particular, their Earnestnesse.

Nor was this crying out here, the monology of some one odde one, no nor the impetuous passion, the furious salley of some few hot spurs amongst them; but the cry of them all, none here excepted, a common crying out, as for a common cause, that their keenness backt with consent : Their loyntnesse, thats now in this first part, the third and last particular. As all of them were called together about the danger, so all of them cryed together in the defence : the following verse seeming to second this observation of consent, where it saies *ὁμοθυμαδον*, that for all the citie was then full of confusion, yet rush'd they into the common place with one assent, *Uno animo* : and though in the assembly out of order, some cry'd one thing, some another, *ἄλλοι ἄλλα*, yet to this point about *Diana's* defence, *φωνὴ μὲν ἑκ πάντων*, saies the 34. verse, *Vox una omnium*, they cry'd all with one voyce, all in a tune; especially these companions here in the Text,

Clamaverunt unanimiter, saies *Comestor*, A
 ioynt cry of the whole croud of them : *Socios artis assumit socios tumultus*, so *Chrysostome* : As many as were fellowes of that
 company, were also ioynt fellowes of that
 crying out. A frequent coniunction, as in
 these, so in other like people *ἐν ὁμοθυμαδὸν*;
 as *David* speakes in the 83. Psalme, *unanimiter simul*, With one consent to consult
 together and bee confederate; as in the se-
 venth of this Booke, to run upon *Steven*
 with one assent; as in the Chapter before
 this, to rise against *Paul* with one accord;
 to say as in *Salomon*, *Come with us, cast in thy*
lot amongst us, we will all have one purse; a-
 greeing like theeves in a Faire, all sharers :
 the congregation of the wicked like towe
 wrap'd together, saies *Ecclesiasticus*; com-
 pact and sealed like the *Leviathans* scales
 in *Iob*, as they are resembled. As the Pro-
 phet *Micah* likens the wicked to briers;
 and *Nahum* to thornes folded one in ano-
 ther, they clap and twine and enterweave
 themselves, as birds of a feather they fre-
 quently fly together; and as in consort of
 communion ioyntly here cryed out. And
 shall such brethren in evill tune so like
 bells

bells, and want but hanging (as he said ?)
 shall Sathans kingdome be at such agree-
 ment withinit selfe that it may endure? &
 shall Christians that professe one Lord,
 one Fath, one Baptisme, *εις, μια, εν*, as in *Paul*,
 a threefold cord which a man would
 thinke could not easily bee broken: wee
 that have one word as one breath from
 one spirit, as *Dionysius* speakes; wee that
 have the same temples and sacrifices, as
 the Athenians alledged; wee that are e-
 spoused to one husband, as *Paul* spake of
 the Corinthians; shall wee be so carnall
 as to have amongst us envying and strife
 and division, and one to say, I am of *Paul*,
 and another, I am of *Apollo*; and like the
 divisions of *Reuben*, cause great thought
 of heart? Shall these here have *unitatem*
contra unitatem? shall there be such con-
 spiracy in error? and shal there not be u-
 nitie in truth? If ye eye and observe but
 this Booke of the Acts, yee shall finde
 the veine of those primitive Christians
 to run all along *ἑνωμαθῶσαν, ὁμοθυμαδον*, chap. 1. &
 2. & 4. ever and anon one accord, one as-
 sent to be specified in them; and shal we,
 risen up in their stead, a worse generation,

so run after the apple of discord, the ball of contention, and so agree like the Bricklayers at Babell? that as division of tongues hindred the building then, so division of hearts hinder the building of Christianitie now. For, conferre with the Iew; one of the maine scandals the Iewes take from Protestants, is their mutuall dissention; which they interprete to proceed from want of unitie of truth in their foundation; and so they thereby are startled and scared from the Gospell. Come neerer, what sayes the Papist to like purpose? heare but one for all (one of them is enough, unlesse they were better): heare but their *Bartholdus*; What one of the Heretickes (sayes hee) preaches in the morning, another of them denies after dinner; and what peace, what accord in that house (sayes hee) where the husband is a Calvinist, the wife a Lutheran, the serving-man an Oecolampadian, the maid Pittardicall, and the rest of the family Diabolicall? So charitably their *Bartholdus Pontanus*. We could pay them in their owne coyne, by telling them, and that truely, that their white and blacke

Friars

Friars differ as much in opinion as colour, and Harpe and Harrow as consonant as many of them. But I shall never hold re- crimination for a remedie : this must I hold, (as they say of Bees) that stirre and strife among them is a signe their King is about to remove, to leave the Hive, and to be gone somewhere else : so strife and schisme in religion to be a signe, God ey- ther hath, or is about to leave that people. Boords ioyned make a Ship, dis-ioyned they cause shipwracke ; connexion of stones make a house, dissipation of them a ruine ; agreement of Christians builds up the spiritual Ierusalem, dissention of them puls it downe. The daughter of dissenti- on is dissolution, said divine *Nazianzene* : and that which is divisible is corruptible, even Nature dictates : and every subdivi- sion in cause of Religion, is a strong wea- pon in the hand of the contrary partie ; as hee upon the Councell of Trent wisely observed. The wisdom of *Solon*, when Athens was distracted into three facti- ons, *Diacriorum*, *Pedeorum*, *Paralorum*, his civill wisdom could dictate unto him, to mingle himselfe with none of the sides,

but to direct all his sayings and doings towards common concord. O that there were in Christian people such a wisdom, such a heart, as without siding to apply all their words and workes to the common good of Gods cause, Religion. As the Scripture speakes of *David*, that hee bowed the hearts of all the men of Iudah, even as the heart of one man; that under our *David* all our hearts, as of one man, were bent and ioyned for Gods cause, for the Gospell: Then, as hee said, that shield ioyning to shield, helmet to helmet, man to man, was a sufficient wall. For to him that demanded why Sparta had no wals, the King shewed Citizens well armed and unanimous; in such unanimitie religion would both be impregnable wall'd on earth; and as the petition of a whole Corporation ioyntly, uses to be more available, our prayer, our crying for it would be more effectuell in heaven; and when all is said and done, as the learned *Papinian* said, *Summa ratio est quæ pro Religione facit*, That that was the best reason which made most for Religion, our sweetest harmony would bee consent in
 Gods

Gods cause, our truest valour courage for
 the truth, our best constitution tender-
 nesse over religion: That as Master *Lati-*
mer in a Sermon before King *Edward*,
 made supplication, that they would con-
 tribute as bountifully towards the find-
 ing of schollers, to exercise the office of
 salvation, as they wont to bestow in pil-
 grimage, trentals, masses, pardons, pur-
 gatory matters, as he there expounds him-
 selfe; he desired no more, but that they
 would bestow so much godly, as they
 were wont to bestow ungodly: a reason-
 able petition, as he then call'd it; so mee
 thinks, no reasonable man now can refuse
 to be intreated, to be once (at least) as ten-
 der, as earnest, as united for the holy cause,
 as these here were for the heathenish; at
 the cheapest, to hold God as deare as they
 did *Diana*. Otherwise, as God in *Esay*
 rebukes Israel even from the verie ox
 and asse; and in *Ieremie* Iudah from the
 storke and turtle, and crane and swallow;
 and Christ said, that the Queene of the
 South should rise in iudgement with that
 generation and condemn it: these verie
 Idolaters shall rebuke and rise in iudge-
 ment

ment with this generation, and condemn
it: and as Wisedome said, That the Ec-
cho rebounding from the mountaines
madethe wicked to swoune; the neglec-
ters of the divine cause shall one day bee
checked and confounded with the Ec-
cho of this cry for *Diana's* cause, when
they cryed thus out, saying:

*Great is Diana of the
Ephesians.*

Laus Deo.



It followeth ACTS 19. 28.

*And cryed out, saying, Great is Diana
of the Ephesians.*



AS Pliny spake of that visage of
*Diana, Intrantes tristem, exeun-
tes exhilaratum putant*, that to
the commers in it seemed sad
& pensive, but to the goers out
looked blithe and cheerefull: so may I say
of this Text of *Diana, Intranti sterilis, exe-
unti fœcundus*, at first entrance might it
seeme barren, but upon further examina-
tion proves so fruitfull, that like those
sheepe in the *Canticles*, it bringeth out
Twins; the one holding the other by the
heele, as in *Genesis*. The first that came
out was the travell, *They cryed out*: That
which now is to come forth, is the Babie
(the Brat, if you will) *Diana*. The for-
mer was the Prologue, *They cryed out*; and
now followes the Fable, *Great is Diana*.
The maner went before, *They cryed out*;
P the

the matter now comes after, *Great Diana*.
 The *μεγαλειότης* was, They cryed out, saying; the
μεγαλειότης is, *Great is Diana of the Ephesians*.

In survey wherof, lest the discourse of this
 matter of their cry prove now as confused
 as did that manner of their crying, when it
 fill'd the whole city with confusion, as fol-
 loweth here, I chuse againe, in correspon-
 dence to *Diana's* triformitie, *diva triformis*,
 as she is called, to cast these three wordes
 here *Μεγάλη Ἀρτεμις Εφεσίων*, (if that word bee
 not here unacceptable) into these three
 inquisitions: first, to make inquiry what
 this same partie, for whom all this clamor
 and stirre here was; what shee was in her
 selfe, why, *Diana*. Secondly, to examine
 what she was here to others, why, *Great*;
Great Diana. And thirdly, who these here
 were that had this great conceit of her,
 why, *Ephesians*, *Great Diana of the Ephesians*.
 So as *Isidore* spake once of the Serpent, *Tot*
dolores, quot colores: so many parts here, so
 many prevarications: That what hee
 Christianly spake, *Tantus, tantum, pro tantil-*
lis, we may invert and turne it here, *Tan-*
tilla, tanta, apud tantos; that one so con-
 temptible as *Diana*, in the estimate of men
 so

so understanding as Ephesians ; should mount to such valuation as greatnesse, wil proue proportionate to Romish parallels, matter of more wonder than worth, more worthie of our scorning than their crying

Great is Diana of the Ephesians.

First then, *Diana*, for whom all this adoe here was, what was shee? *Quid tanto dignum hiatu?* Why, to begin withall, none of the more worthy gender, but feminine she was, *Ætius, hæc Diana, &c.* as thrise in the context here for surenesse; not god, but goddesse. As if, as we use to say, that sinnes like losses, come huddle, by doublets; and as *Tertullian* said of *Venus* and *Bacchus*, lust and drunkennesse, *Duo ista Dæmonia conspirata & conjurata*, that them two Devils went ever in the couples: so it were not divellish enough for Heathenish Idolatry to multiply number of gods, unlesse it vary gender too; not incongruitie enough, according to the Serpents Grammar, *Deum pluraliter declinare*, as *Damianus* speakes, to decline God plurally, *Eritis sicut Dij*, unlesse it thus decline him femally too, *Dea, Diana*. That whereas they say, Wit whither wilt thou? we may say of them,

Wickednesse whither wilt thou ? from evil to worse, from gods to goddesses. A frequent falsification amongst those Heathen then : Nor is it yet altogether antiquated, nor quite worne out amongst Romanists now, whilst howsoever *Bellarmino*, and so *Binius*, like drowning men, that catch hold of any reed or rush to helpe them, set downe that as a pregnant difference betweene Heathenish Idols and Romish Images, That the Heathen thus represented feminine gods, *quales dii, nec sunt, nec esse possunt*, (sayes *Bellarmino*) gods of such kind as neyther are, nor ever can be. As if there could bee some gods in time which be not yet. For all that their masculine profession, looke but into their feminine practise, and then see and say, whether the shoo which *Histiæus* made, *Aristogaras* doth not weare; whether *Diana's* buskin will not somewhat fit their Deities; whether as of old *Aricinus Lacus* was called *Speculum Diana*: so this Text of *Diana* may not in some sort be called *Speculum Romæ*; whether as their owne *Lorinus* resembles *Diana's* shrines here, to the Images of their *Laureto Chappell* there, there

there be not some resemblance, some affinity betwixt these and them: whether, as a great Light of these late times calls the religion that stands in force by the Councell of Trent, the great and famous Italian *Diana*; Italian Rome tast not still of this same cask of *Diana*: whether, as *Bernard* taxd the singers in his time, *Muliebre, non virile*, that they sung womanish, their profession fancy not the feminin, leane not much thus towards *Diana*: witnes their divine Ladie, she for whom the mighty hath done great things, their Queen of Heaven, the blessed Virgin, a Heavenly Saint sure, metamorphis'd to a goddess; yet so, that whereas *Campion* praised *Wenceslaus*, that hee caus'd not *Minerva*, but *Maria* to bee adored: for all their adoring, they have often seemed rather to have turn'd *Maria* to *Minerva*. To shew but a peece for a patterne; looke but upon the Story of their Fryar *Allen*, betrothed to the blessed Virgin, and there to a Ring made of a lock of her own haire, and much more ribaldry than modesty may mention in this presence, and then say ingeniously, whether yee thinke they

speake of holy Mary, or not rather of some
 Heathenish Minerva : of a Minerva born
 of their owne brain, rather than the blef-
 sed Mary. And to that ribaldry of some of
 them, annex that blasphemy of other of
 them that way too: When Christ saying,
Esay 63. I have troden the winepresse alone,
and of all people, there was no man with mee :
 True Lord, say some of them, there was
 then no man with thee, but there was a
 woman: Not good that man should bee
 alone, as they sport with the Scripture,
 but a helpe with him: *Maria adjutrix no-*
stra redemptionis, so their Benhardinus; *Ad-*
vocata, so Antonius. *Advocatum habemus*,
 saies S. Iohn; *Advocatam*, say they: *Vnus*
Mediator, saies S. Paul; *Mediatrice*, sing
 they: *Dominus illuminator*, saies Salomon;
illuminatrix, say they: *Deus auxiliator*, saies
Esay; *auxiliatrix*, say they. Not without
 some smell of this same garlick mortar,
 not without a spice, a tang this way of
Diana. The Diuinity of their femall pope
 silly Ione, the strange, but true parallel to
 this feminine Deity of *Diana*: Thus not
 to touch more of that pitch, their *Ordome-*
ritricum, founded by *Tisceranus* the Mino-
 rit

rit, their new set up *Iesuitrices*, &c. without raveling of the worst, wind I it up with *Erasmus*, *Blandientes sexui fæmineo*, &c. Whether it be as they pretend in praying to the Virgin Mary, that they conceive of Christ as a strict and seuerer Iudge, but of the Virgin as a milde and gentle advocat: (As if some other could bee more tender over us, than hee that dy'd for us.) Or which I rather beleeeue, purposely to insinuat with the credulous sex, so to devour widowes houses, to leade captive simple women, or serpent-like to vent tentations by the woman, to read many riddles by plowing with those heiffers, or to worke their sinister ends by the weaker vessell; or whatsoever the Romish meaning be: that which *Iustin Martyr* mislik'd in *Homers Poetry* *αἰχμητὶ καὶ γυναικὶ*, being exemplified in their practice, verie womanish are they, verie free and forward have they long time bin, thus to magnifie, yea for a need thus to deifie their *Diana's*. That as he once bid his hearers take heed of the Zuinglians heaven, seeing there they had set *Hercules* with his club, a man has reason to bee shy both of the Echnicall and Pontificiall heaven, wherein

wherein the distaff bears such sway: That
 whereas their *Martinus* said, *Se non optare*
sibi cælum in quo Lutherus esset, that *Martin*
 would not wish for that Heaven where-
 in Luther was: so I never wish to bee of
 that religion here, nor goe to that heaven
 hereafter, wherein such *Diana's*, goddesses
 are. In the kingdome of God I shall see
Abraham, Isaac, Iacob, the glorious compa-
 ny of the Apostles, the goodly fellowship
 of the Prophets, the noble army of Mar-
 tyrs, but shall see no goddesses, none of
 these *Diana's* there. Then let others thus
 wander after their owne inventions, ima-
 ginary goddesses, but, as *David* spake
~~wee knowe by this~~, let us adhere, hold fast unto
 our iealous God: for bee the gods of the
 Heathen good-fellowes, as he said, the true
 God is a iealous God, & will not share his
 glory with another. In the Booke of *Kings*
 the Seventy, for *Dea* reade ~~harlots~~, for
 goddess abomination: let that mother
 of harlots have in her hand a cup full of a-
 bominations and fornication, as in the
Revelation; but take wee the cup of salvation
 (with *David*) and call upon the Name of the
 Lord, knowing, we cannot drinke the cup
 of

of the Lord, and the cup of Divells, as *Paul* speaketh. Let us tremble before the Maieſty of that glorious God, that hath his way in the whirlwinde, at whose reproofe the pillars of heaven tremble and quake, whilst others trifle thus with their devised Deities: Let us say with *David*, *Great is the Lord, and greatly to be praised*, whilst others cry thus *Great Diana*:

Great is Diana of the Ephesians.

As a femall, so a woman, this *Diana* was; but what manner of woman might ſhee be? It were not worth the beating of the bush, to range through all the woods and groves of the Heathen, to bolt out all their *Diana's* upon every high hill, and under every green tree. *Diane plures*, saies *Tully*, *Diana's* divers there were. A man may wink and chooſe of them, it matters not which of them it was; all of them were nought. He that has little to doe, let him but turne *Pausanias*, hee ſhall finde there a litter, a whole kennell of them; *Diana* the huntresse, *Diana* the midwife, and the rest of that multitude there: But among the whole beavie of their *Diana's*, *Vna notiſſima*, one famous, one above all the rest:

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of

of whom *Ierom*, and others interpret this, *πολύμαδος*, *multimammiam* they call her, a kind of nurse of things; *Ephesia mammis multis & veribus exstructa*, wrote *Felix*; *uberibus exstructa*, as *Lypsius* happily help'd it: Well, and what was the same goodly one? The *Sampsai* in *Epiphanius* worshipt two women as goddesses, because they were of the blessed seed, *ἐκ ἀγαθῆς ἐυλογημένης*, but was *Diana* so? no, by their own records, come of a cursed race, a bastard daughter between *Iupiter* the adulterer, as themselves stile him, and *Latona* the drab, *Pellex*, as I finde her stiled: the seed so of the adulterer and the whore, an honest genealogy sure. At the best hand *ἡνίκά ποτε*, as *Clemens* spake of all their gods, *serva vitiorum*, shee was some chambermaide to vice, some light huswife, or so, or else lighter than so: in naked truth, *sine veste Diana*, strip her but of fond fables, and for all the image coming downe from *Iupiter*, as they fable here in the 35. verse, wee shall then finde her, *non Iovis, sed Phydias*, as one said of *Minerva*; *Diana*, not so of *Latona*, but some Lapidary, some stone or stock; as good blocks as she, lying on the back of the fire, warming.

ming a man or roasting meat, as in *Esay*, or
 boyling *Diagoras* his turneps, *inutile lignum*
maluit esse deum, or els som vain stone made
 by the hand of antiquitie, as *Wisdom* men-
 tions; happely as good stone trampled and
 troden under feet, nay yet lower, to bee e-
 ven nothing: *Idolum nihil est*, an Idoll be-
 ing nothing in the world, as *Paul* spea-
 keth. Great *Diana* come downe to this?
 a block or a blank nothing? Such a birth
 of the mountaines prove a mouse? Such a
 clamour about a *Diana* of clouts? Such a
 deale of doo about nothing? All this bruit
 and no fruit? All this crying and no
 wool? I deny not, but (as *Ignatius* men-
 tions) *μυστήρια κραυγῆς*, *mysteria clamoris*, miste-
 ries there be to be cry'd aloud and spare
 not; the voyce to be lifted up like a trum-
 pet, as in *Esay*; to bee preached upon the
 house tops, as in the Gospell; and we that
 are the Lords Remembrancers not to keep
 silence, for Sions sake not to hold our
 tongues, and for Ieruselems sake not to
 rest. *Et vae mihi, quia tacui*, as *Esay*: Wo un-
 to me, because I have held my peace, alas,
 will one day come to be the cry of many
 men, for not crying now; when not cry-

ing out in fly discretion now, shall make many howle in deepe damnation then; when in bitterness of soule they shall wish (too late) they had beene borne dumb, rather than in Gods cause not to have cryed out: Yet were it but for this one instance about *Diana* here alone, I shall hardly ever credit popular out-cryes; As soone shall I measure wisdome by the acre, as worth by noise, or piety by passion, or holinesse by eagernesse, or religion by multitude, or truth by crying: This I perceiue being customary with men conscious of defects, to betake themselves to clamor, as the lame man to his horse: This the custome of pleasure, concupiscence, and the like, with intensive clamours to importune their desires, as *Philo* saies; yea, even in religious affaires, *τιμωδὲν κρηναίαν*, as hee said: This the custome thus to make out-cryes their greatest defences, as the Margeant there well noteth. Were such exclamation demonstration, would crying so carry the cause, Protestancy might hang her harps upon the willowes, the Romanists would quickly have the day; who (as Christ spake of vaine and superstitious repetitions

in

in praying) thinke to bee heard for their much babling, they looke to bee beleevd for their much bawling: so frequent in their false hallows, that as hee said of *Aquin*, that that dumbe oxe should bellow so loud, that all the world should heare it: The world rings all of the bellowing of their bulls, the thunder of their excommunications, the clamour of their importunities, *Tot tintinnabula dicas, tubas atque æra fatigant*; as having that mouth which no adversary is able to resist, as they boast themselves. But why boast yee so of popular concurrence, and keennesse, and crying? *Nostra virgines, nostri seniculi, all nostri* if *Campion* may only reckon; Too too many indeed, the more is the pity, for that cause crying out. As if we knew not this, that little matters are often thus managed with great motions: Are there not vaine trifles solicited thus with vehement endeavours? doe not the drones, though they make neither hony nor wax, make yet more noyse than the bees? doe not many thus dive deepe, and bring up nought but shells? may not the greater Quire be the worfe singers, as *Zeno* said? may not

multitude of associats demonstrate a He-
 retique, rather than a Catholique, as *Ierom*
spake? may not the multitude perish that
 are borne in vaine, as said the Lord to *Esf-*
dras? why, it may bee but a reed shaken
 with the winde, and yet many goe out to
 see it: it may be but a calfe, and yet people
 mourne over it, and kisse it, as in *Hosea*:
 it may bee but iugling and imposture, and
 yet the cry goe Miracles, Miracles: the cry
 may favour not Christ, but *Barrabbas*: it
 may bee but a despicable *Diana*, and yet
 there be crying thus out for it: *Great is Di-*
ana. But as concerning them that were
 puffed up, *Paul* cared not to know *Abys*, but
Nivatus, not their speech, but their power (as
 hee said) not *vociferationes*, but *rationes*,
 not *clamorem*, but *vigorem*. Brethren, bee
 we never carried away with the Adversa-
 ries importunity, or keenness, or crying;
 but consider wee the cause. Strong crying
 is but a weake prooffe, and like water, of-
 ten thus bears up light things, and lets the
 weightie sinke: Then weake is hee, who
 (as light things upon the face of waters,
non eunt, sed feruntur) goes not of himselfe,
 but as he is carried away by others. If one
 of

of their Mountebanks cry Balme, thou wilt try it, I trow, before thou trust, and then the balme of Gilead, Religion, wilt thou take it up upon a rash trust? perish upon credit? be captivated with any their quacksalvers crying? Nay, saith *St Austine* well, let never these words bee heard amongst us; I say, or thou sayest, but looke what the Lord saith. As God saies in the 8. of *Esay*, when they shall say unto you, Enquire at the soothsayers; should not a people enquire at their God? will you encline to their crying, or will you not enquire at Gods saying? Yes, speake Lord, thy servant heareth, as *Samuel* said: otherwise, cry who they will, and what they will, To the law and to the testimony: if they speake not according to that word, there is no light in them. A decree may come out from them, as of old in *Tertulian*, None to be consecrated god without the Senats approbation: but as the true God, though men approve him not, is yet a prooffe unto himselfe, so these false gods, though never so cry'd up, and approu'd of men, are not yet to bee acknowledged: That though *Israel* play the harlot, yet let
not

not Iudah sinne; such cries of others must not call us after, nor may we follow multitudes so to evill. Though hundreds cry *Baal*, call thou upon the Lord with *Eliab*: though others serve the gods of the *Amorites*, thou and thy house serve the Lord with *Iosuah*: defie thou all strange gods, though all *Ephesus* deifie *Diana*, crying:

Great is Diana of the Ephesians.

Why, but what if *Diana* were never so base in her selfe? yet might shee thus passe for great with others, *Great Diana*: that is now the second part. As *Theognis* to his purpose spake once to *Diana*, *Tibi parvum, mihi magnum*, though it be little to thee, tis great to mee: though so deficient and feeble in her selfe, as not able to defend her owne house from firing, burnt when shee was a gossiping at *Alexanders* birth; a great Temple yet must she have: *Magnificentie admiratio*, said *Plinie* of it, One of the 7. wonders of the world, 425. foote long, 220. foot broad, &c. no lesse would fit her greatnesse. They never mention her here but with addition of greatnesse, her magnificence, the great goddesse, &c. As he spake of *Molon* the dwarf, *μικρὸν ἄνθρωπον, quantillus*

tillus quantus? so little in her selfe, yet thus great to others; *Great Diana*. So true is that of *Tacitus*, *Satis clarus est apud timentem quisquis timetur*, There is none so meane, but is mighty to him that stands in awe of him; not only the Stork, but the very stock, a king to the frogs so long as they feare it; in no case more evidently true, than in this of Idolatry, wherein men overawde themselves, not onely with the worst of the rationall ranke, *deos facitis criminocissimos quosque*, as *Tertullian* told them; making gods of the most ungodly men; and lest many honest men in hell (saies hee) than those they hoysted up to Heaven, worshipping even Devills, as the *Revelation* mentioneth. No, nor onely with the meanest in the heard sensitive, Mice as the Musorits, serpents as the Ophits, sheepe as the Saits, goates as the Mendefii, &c. *volucresq; feraeque posuere deos*: not only deifying *Erigone*, but lest the wench should bee sad for lack of her dogge, placing her very dogge in heaven too, as hee well twitted *Iupiter*: nor yet onely with the vilest of the troupe vegetable, *δένδρα θεοποιῶν*, as in *Iustin Martyr*, worshipping even trees; but beneath the

lowest degree of life, worshipping inferior degrees of nature, & art, Idols of gold, silver, brasse, stone, wood, as in the *Revelation*: ready to say to a tree, Thou art my father, and to a stone, Thou hast begotten me, as in *Jeremy*: to aske counsell at their stocks, and their staff declareth unto them, as in *Hosea*: to hew downe wood, and with some of it to bake, and with some of it to roste, and of the residue to make a god, and bow to it, as in *Esay*: and say, Deliver mee, for thou art my god, &c. as that it made *Lactantius* wondring, question the madnes of it, *Quæ amentia, &c.* What madnes it was for men to feign that, which afterwards they would feare, or to feare that which formerly they had feigned, *usque adeone times quod tu facis ipse timendum?* like little children, starting at those visages, which they themselves black'd and besmear'd; magnifying thus that which themselves knew of how meane ingredients it was made. *Lapides lapidum cultores*, as *Rupertus* spake: Things which had they sense, would magnifie the men that made them, saies *Lactantius*: for men to bee so senselesse, as thus to magnifie those things, surely

surely they that make them are like unto them, and so are all they that put their trust in them. *Et qui, quæso, eorum non miserearis,* as *Athanasius* spake; Lord, how pitifully miserable are they, whose eyes are thus shut up, as *Esay* speakes, as not to see that the stock is a doctrine of vanity, as *Ieremie* speakes? but thus to magnifie idols, to cry out thus, *Great Diana*. And as this woodnesse lived thus among the heathen, would it had likewise dyed among the heathen too; and that what *Tertullian* bewail'd, *Gentes agimus sub nomine Christi*, None under the name of Christ thus playd the heathen; that Painters and Bakers did not yet also furnish them with gods, *Et Faber & Pistor mille dedere deos*: That as of old *Plato* gaue *Dionysius* that for a privie token, that looke which of his Epistles hee begun with *Deus* singular, he should take that to bee serious; but *Dij* plurall, that to bee but light and trifling. As the multiplicity of idoll-mock-gods amongst the heathen, so the pontificall plurality of Images, call them what they will, makes mee often thinke many of them are not in earnest, but onely in ieast with religion, and have

those puppets rather as play-fellowes,
 than as patrons, *maiores, equaliores, in dijs lu-*
dentes, seipfos ludificantes, as Clemens spake,
 dallying with their gods, but deluding
 themselves: for let both their Leeches
 salve over their actuall practices with spe-
 culative plaisters, let their Sophisters mince
 the matter into nice differences, betweene
Idola and *Imagines*, *imagines* and *prototypa*,
propter imaginem, and *coram imagine*, *simu-*
lachrum and *in simulachro*, *Proprie* and *Im-*
proprie, *Analogicè* and *Reductivè*, *Absolute*
 and *Respective*, intention instrumentall
 and finall, and all that other; let them say
 with them in the second of *Ieremy*, We are
 not polluted: Yet if they make not onely a
 creature, but even the image of a creature,
 partaker both of the power and worship
 of God; if they worship God misconcei-
 ved, and offer up and worship a breaden
 Christ; if to the blessed *Virgin* they pray,
 and weepe, and crave, and beg even to the
 remission of sinnes; if they call upon their
 canoniz'd Saints both in private and pub-
 lique prayer; if they set images in their
 Churches, not onely *ut conformemur*, *sed ut*
celamus, as their own Catechisme dictats:

let

let the persons cleare themselves as they may, I meddle not with their persons; all the water in Tyber will not cleanse such principles from pollution this way, seeing a man cannot partake, no not of the least circumstance of Idolatry, but it is (at least) pollution unto him. And whether I plung into the depth of the sea, or shallower near the shore, the drowning in both places is death vnto me: that as where the river is dangerous, a wise man will never walk so neare the brinke as hee may; Idolatrie that gulfe deep as hell, he that is wise unto salvation will not approach, no, not neare the confines of it: But (as Saint *Iude* bids) Hate even the garment spotted with the flesh; hee will be shy even of the least rag, the least relique of it. Ignorant is hee that does not know, and ungratefull hee that does not acknowledge to the glory of God, the comfort of his Church, & the renowne of this government, that whatever by-ditches or curtian lakes there bee, the streame of our people now, the streame runs cleare, not maddy'd with any filth of this heathenish harlotry. And yet to presse the detestation of it, the discourse being

both *proponenda* and *inculcanda*, as *Tertullian* spake about it, every where to bee urged, the inclination to it being so naturall, the evasion out of it so inextricable, the continuing in it so intolerable. When they chose new gods, then was warre in the gates, *Iudges* 5. and not a speare or shield seen among forty thousand of them: they had then no heart to resist the enemy. Offering to another god their sorrowes shall be multiplied, saies the 16. *Psalm*. Babylon is fallen, is fallen, said the Angel; a double fall for idolatrous Balyon. They have fallen culpably, and they shall fall penally. If a man would know the next way to hell, why surely along by *Diana's* doore, Heathenish Idolatry: Idolaters not inheriting the kingdome of God, as *S. Paul* witnesseth: That unlesse thou beest of his mind, who had rather have his part in Paris than Paradise; unlesse of their clan in *Esay*, who make covenant with death, and with hell are at agreement; unlesse of their race, who run headlong to destruction; goe now a whoring thus after Idols, if thou darest: with more safetie mightest thou embrace a firebrand, everie Idoll being the Idoll of indignation

indignation, as in *Ezekiell*: And woe unto him that saith unto the wood, Arise, and to the dumb stone Rise up, as in *Habakuk*. They are cursed in *Deuteronomy* that make any graven or molten Image, and put it in a secret place: And the time will come when they too will curse their gods, as in *Esay*, when the Idolater, as one said of *Iulian*, shall burne in hell with that same wood and stone hee adoreth here. Call then unto thy Saints, if any will answere, and to which of thy goddesses wilt thou turne for helpe? Nay, behold all that are of the fellowship therof shall all of them be confounded, as *Esay* speaketh. But yee that have not so learned Christ, to whom there is none other God but one, as *Paul* to the *Corinthians*, *Anglia regnum Dei*, as was said of old, not *Diana*; with *Paul* I charge you, before that God, and before the Lord Iesus Christ, that ye never presume thus to provoke the Lord to iealousie, but ever perseuer, persist to cast away all such heathenish trash, to say unto it, *Apage, egredere*, Away, get thee hence, as in *Esay*: no heartie repentance being possible, with any affection to Idolatry, as it is there wel noted.

Here

Here wee meete now frequently, and professe our selves penitents; but heare me, If thou, whosoever thou art, beest not in a rigid opposition to all Idolatry, (to say no worse) thou art in a remote indisposition to repentance: and better thou werest out of this place than in it; for what agreement hath any Temple of God with Idols? Into such counsell never let your soules come; let never your glorie ioyne with such assemblies; never change wee our honour for that which doth not profite: minde we the great God, and we shal not thus magnifie any other; say we with *Zorobabel*, Truth's great, whilst they say *Great Diana*;

Great is Diana of the Ephesians.

But as one well divided Idolatry, into Idolatry of opinion, and Idolatry of manners; though these *Diana's* of opinion most of us (God be thanked) abandon, yet the *Diana's* of maners many of us abound with: every one with bowed knee worshipping the Idoll of his owne concupiscence, and adoring the Image of his owne lust, as *Cyprian* complained. *Chrysostome* sayes the Heathen made vicious affections gods,

gods we make even our vices our gods, that which every man loveth most, that being his god. He that prefers Lust before God, makes lust his god, and so of the rest. *Sua cuique Deus fit dira cupido* : As *Tertullian* discourses well all sinnes to be in Idolatry, and Idolatry to be in everie sinne; everie mans minion sinne being his Idoll, everie mans darling desire his *Diana* : For though thou doe not with the Heathen sacrifice Oxen to it, yet offerest thou to it thine owne soule for sacrifice. Excellently sayes *Chrysostome*; Though thou doest not adore it, yet doest thou obey it; though thou doest not carue its image, yet doest thou submit to its inticements, making it thy deare *Diana*, and thy selfe an idolater in manners : as they say of *Antipherus*, *Ante se idolum sui*, that whither soever he went, he thought his owne image went before him: reflecting all upon our selues; idolaters either of our owne commoditie, covetousnesse, as *S. Paul* sayes, being idolatry, or idolaters of our owne sensualitie, whose god is their belly, *Philipians the 3.* or idolaters of our owne pride, to the setting out of which Idoll, goe gold, and silver, and

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blew

blew silke and purple, as in *Jeremy*; or of other manifest works of the flesh, amongst which *Paul* reckons idolatry; or more close idolaters of our credit, as one spake well, or idolaters of our discretion, or idolaters of our abilities, *idolum in nobis ipsis excitantes*, as he spake; setting vp an idoll in our hearts, as in *Ezekiel*. Idolaters of ceremony, as one calls Courtiers: idolaters of others greatnesse; hoping to bee made by them, as they speake, they become such or such a great ones creature, as they say, *nec tam praesentes alibi cognoscere diuos*. And in the winding vp, what comes all this and that idolatry too? why surely as 'tis well noted, that this same *πολυθεϊα*, plurality of gods, first came from fluctuation of mind, the vnsettled mind seeking god after god, and finding none to rest in, but adding drunkenesse to thirst, as *Moses* spake. As fluctuation of minde so bred it, so what does it breed now but fluctuation of minde? all these vaine idols of our idle vanities affording our minds no true content, no sweet rest, no sound satisfaction; in them we labouring for that which satisfieth not, as *Esay* sayes. He that loveth silver, saith

saith *Salomon*; and so with all other idols :
 He that loveth silver, shall not be satisfied
 with it, Eccles. 5. onely to behold Gods
 face in righteousnesse, that satisfieth : I shall
 be satisfied with thine image, sayes *David*;
 not so with all those idols : There is satisfac-
 tion in the pleasure of thine house, as
David speakes ; there is not so in any those
 idols: *Tu satis es nobis & sine te nihil est*: that
 wouldst thou haue true tranquility and
 peace of mind? why then returne O my
 soule vnto thy rest, the Lord. The very
 letters in *Iehovah* are all *quiescent* : thy heart
 was made for the true God; nor can it
 quiet be, untill it rest in him : he onely be-
 ing *centrum quietativum*, the center of the
 soule, wherein alone it findeth rest. The
 heart, a little member, that will not serue a
 Kite for a meale, as one spake, and yet as
 much as the Kite flyes over, all the world
 will not serue it : as little as it is, nothing
 lesse than God can suffice it. The great God
 can fill it, so can no great *Diana*,

Great is Diana of the Ephesians.

Great? happely great in the eyes of some
 silly people, who if they see any thing gay,
 tis streight with them great : If a man, as

Saint Iames speakes, come in with a gold ring or gay clothing, Great is too little for him in the mouth of gazing men, who though he be not *optimus*, they'le make him *maximus*, if they cannot make him good, they'le make him great: No but these fellows here were not every body, but *Ephesians*, the infection of Idolatry being so smittle, that as the former verse mentions, all Asia, and the world worshipping her, *Diana* had got footing in most Nations; a fountaine had she in Sicilie, a haven in Sardinia, a wood in Venetia, an oracle in Apabia, temples in Eubæa, Achaia, Archadia, and more than is meete here to name: but above all, the famous temple at Ephesus; as that he that would see *Diana* in her holy-day cloth, finde her in her court-dressings, her fairest equipage and caparisons, hee must looke for her among *Ephesians*, *Great Diana of Ephesians*: thats the last part. *Ephsians*? why what were they? why no obscure Rusticks, but of the famous City Ephesus, that light of Asia, as it is called, the metropolis of Asia *minor*, whither all those parts then frequently resorted, either for Religions sake,

as having there the Temple, or for busines,
 as being then the Metropolis, or for study,
 as being then the Vniversity, *μετὶν ὁποῖσιν αὐτῶν*,
 saies *Philostratus* of it, abounding with
 Philosophers, Orators, and the like, *Pytha-*
goras, *Parmenides*, *Democritus*, and the rest,
 renowned for choise men and much wise-
 dome, saies *Philostratus*: Insomuch, that
Suidas telling how the prophane Græcians
 wont to couen the simple people, by either
 banishing or killing the statuary, and then
 giuing out, as here in the context, *δοῦναι*, that
 the image came downe from *Iupiter* *ἔκ τινος*
ἑρμῆος ἐκ τῆς πόλεως, saies *Suidas* there, with an
 Emphasis, the trick deceived the very *E-*
phesians: men so intelligent as not likely to
 be so deluded. And yet for all that learning,
 skil & abilities, behold here Ephesus even
 a stew of Idolatry, above all other their
 vitiosity, behold here how the witchcraft
 of Idolatry so besots and befooles them,
 otherwise wise in their generation, as all
 of them, as followes in the context to cry,
 town clark and all to say, *Great Diana*.
 That as they in *S. Prosper* boasted the
 meliority of the wits of those times, be-
 yond the ancient; wherefore boast any

people so of their wits, and learning, and abilities, as if these were immunities from erring? whereas, in truth, that position condemn'd at Paris, That the better naturalls must of necessity have the greater grace, is so farre from truth, as that oftentimes men trusting and transported with those their good parts, as they call them, undervalue grace, and so those their parts so abused, prove rather unto them as preffemoney to impiety: *Auctoramentum maioris infidelitatis*, as he well phraseth it; and their wisdome *Culpa suatoria*, as *Ambrose* speaketh; that though, as *Paul* spake, If any other man thinketh that hee hath whereof hee might trust in the flesh, much more I: if any people may now boast abilities, we more; yet let not that secure us from falling into error, but watch and pray, that we enter not into temptation, that we be not overcome of evill, that wee never cry with *Ephesians*, *Great Diana*.

That not to wander out of the way, besides and beyond that Idolatrous inclination of *Ephesians* in generall, crying out in the context; these crying *Ephesians* here in the Text, had a more particular interest in

in her, that made her thus great to them; a certaine thing called gaine: for though in the sound of their cry they mention onely *Diana*, yet in the cause of their cry, the verses mixes other ingredients of their trade, yea, the spirit by order of enumeration, seemes to point that out, for the prime and principall motive in their crying. The feare of losing their commings in, caus'd them so to cry out, & made them so cry *Great Diana*. As Logicians well canvass the causes, the procatactical cause of their cry was, forsooth, Piety, the proegumenall cause was commodity; their portion, as themselves calld it, their profit. In the cry *Diana* bears all the name, but in the cryers there was a false aime, *haur, haur*, againe and againe in the context here, our wealth, and our portion; looking so through the spectacles of selfe interest, this made her shew so great to them, made them cry *Great Diana*. Like Lap-wings crying aloof from their nest, the cry runs upon their goddesse, but the nest lay in their gaine; as they made shrines for *Diana*, so making skreekes of *Diana* too, flauking to their ends of gaine, under the shadow of their goddesse;

goddesse; these craftsmen, were their crafts masters, *dolus in idolo*, pretending godliness, intending gaine, they did bestow divinity on that which brought commodity: they gain'd greatly by *Diana*, therefore cryd they, *Great is Diana*. So true is that *Tertullian* spake of the heathen, *Non licet deos nosse gratis*, &c. they made a gaine of their gods, that though their gods were nought, they did not serve them for nought. Idolatry being not *gratuita*, saies hee, not serving God for god a mercy, but *captatrix*, saies *Rhenanus*, lying at catch for commodity: so common is that of *Epietetus*, *ὅπου τὸ ἀμύμητον, οὐκ ἔστι τὸ εὐσεβεῖν, ubi utilitas, ibi pietas*, it is the profit that keeps up the piety: so well said the heathen man *deos quisque sibi utiles cudit*, men love to coyn themselves commodious gods; with them in the 44. of *Jeremy*, to incense to the Queen of heaven for plenties sake, to measure Religion by the belly, to magnifie thus that whereby their portion is made fat and their meate plenteous, as the Prophet speaketh. That whereas besides that Tenet of the Fathers, Idolatry to have come first from the devill, as *Clemens* saies, *ἡ ἀπο-*

ἡ δα δαβδαλον, as *Epiphanius*; ειδωλοχρησι, as *Synesius*
 call him, as reioycing in Idols. Some hold
 grieffe to have beene the first founder of I-
 dols, *Idolum Idodynin*, as *Fulgentius* fetches
 it from *Syrophanes*: and others hold feare
 to have founded, *Primus in orbe deos fecit*
timor: and I encline to thinke they first
 sprung from flattery. It may probably bee
 thought, gainefull interest was the first
 founder of them, especially among the Ro-
 manists: *Qui Pietatem questum, Religionem*
prædam, existimant, as *Aventinus* spoke of
 them, They count gaine Godlinesse, and
 make Religion their prey, making thus
 shew of Religion, when their aime is re-
 venew; with these silvet smiths here, for-
 ging most of their gaine thus upon the an-
 vile of *Diana*. For in this hast to passe by
 their sophisticall gaines by the Lady of the
 lake, and the like, and worse, in passage cast
 but your eye upon their doctrinall *Diana's*;
 their *Diana* of purgatory, doe ye any think,
 they thinke it a point of truth, or not only
 thus of traffique and profit? Purgatory
 pickpurse having fire to no other end, save
 onely to make their pot boile, and their
 kitchins smooke: so their *Diana* of con-
 T fession

fession, as they abuse it, is it not become
 the engine, whereby (as is well noted) they
 first dive into mens consciences and coun-
 sells, and afterwards into their purses and
 estates by absolution? Their *Diana's* of in-
 dulgences, are they (trow ye) mistresses of
 piety, or are they not matters of the mar-
 ket-house, plaine penny worths rather? I
 would not weary you with their foule
 waies, nor sully this presence with any
 foule relations, howbeit foule: most foule
 was that blasphemy of their *Caiphas* to his
 Cardinall, that that same fable of Christ
 had beene very profitable to him; much
 more be their owne devises never so fabu-
 lous, yet so long as they are commodious,
 all is well may yee thinke. That as *Am-
 brose* spake of *Beniamins* sack, *sacca soluto
 apparuit argentum*, that when the sack was
 loosed the silver appeared, resolve much of
 their Theology, into that whereof is con-
 stituted, and silver will appeare, commo-
 dity will be found to be the chiefe element
 of constitution: and that because unlesse
 their *Diana's* bee held up, their commodi-
 ties would downe, therefore cry they thus,
Great Diana.

And

And O that none of this *Ephesian* leaven were now to bee found here amongst our selves also, who as it is reprehended in *Homer*, that mingling gods with men, hee spake great things of the men, but meane things of the gods, wee most of us so mingle religion with worldly ends, as that there is in us such a great deale of the one, but so little of the other, that as tis said of the *Scythians*, that they once smothered their gods with earth, many of us seeme almost to have smothered our godlinesse with our worldlinesse, retaining onely *μῆκος*, not *δύναμις*, as *Paul* speakes, not the power of godlinesse, but onely the forme thereof, to further our other purposes: much like the fellow, who vowing to *Mercury* halfe of what he found, finding almonds, presented onely the shells upon the altar; If we afford God a shell in Religion, it is to get the kinnells to our selves, following Christ more for his bread than his doctrine; in our thoughts putting *panem nostrum*, before *nomen tuum*; making pretence of piety, pandar to profit, lending little to Religion but such offices as may broke for our other ends, such passages as

may bee factors for our profit, shuffling in Religion, onely to deale our selves a winning game, making professing of Religion only profits stirrop to get up by, making shew of serving God onely to serve our owne turnes. As the winde changing, the weather altereth; upon any alteration ready to turne, and returne, and overturne, as may best serve our turne, to make our market, under some mask of devotion; eying thus comodity, though crying thus *Diana*.

But be not deceived, God is not mocked. As let never interest, no not of life make you leane to false worship, so let never end of gaine, make you feigne either false or true worship: for whats the hope of the Hypocrite, though he hath gained? To cry thus *Diana*, Religion, and in the mean time to care only for commodity, & commings in, will one day make all that gaine, as gravell in thy mouth, as the Prophet *Micah* spake: that which is gathred of the hire of an harlot, shall return to the wages of an harlot, that thus falsly gotten, shall be as fowly gone: that though with *Paul*, yee wil put on faith as a brestplate, yet never put yee on Religion as a cloak, but say we
sincere

sincerely, Great is the mystery of godliness,
whilst these sophistically cry,

Great is Diana of the Ephesians.

Yea, for conclusion, this same *Ephesus* of all other (as tis noted) especially shadowing forth the Church of the Gentils; All yee that heare mee this day, at parting now looke well upon these *Ephesians*, and what see you them here? why Idolatrous. Look forward into the *Revelation*: why religious. Look down upon them at this day, and what see you them now? why mahumetically miserable: And seeing it so in them, reflect the sight homeward upon our selves, who had a time likewise of Idolatry, have a time likewise of sincerity, pray we, we never have a time likewise of misery, that it never come to passe with England, which was threatned and performed to *Ephesus*, *I will come against thee shortly, and remove thy Candlesticke out of his place, except thou amend: yea, Amend your lives for the Kingdome of God is at hand: &c.*

FINIS.